The Episcopal Recorder.

TRUTH AND PEACE.

VOL. XXI. PHILADELPHIA, SATURDAY MORNING, AUGUST 12, 1843. NO. 24.

The Episcopal Recorder.

REV. JOHN A. CLARK, D. D. } EDITORS AND
" WILLIAM SUDDARDS, } PROPRIETORS
" STEPHEN H. TYNG, D. D. }

PUBLISHED EVERY SATURDAY MORNING BY
WILLIAM STAVELY,
At No. 12 Pine street.

TERMS.—The price is $2 50 per annum in advance, or $3 at the expiration of three months. No subscription received for a less term than six months. A notification to discontinue must be made at least one month previous to the expiration of the year. No subscription will be discontinued until arrearages are paid, except at the option of the Publisher.

THE RIGHT CONDUCT OF THEOLOGICAL SEMINARIES.

The following extracts are from the Address of the Rev. Dr. Sparrow, Professor of Systematic Divinity, delivered July 13th, at the Commencement of the Theological Seminary of the Protestant Episcopal Church, in the Diocese of Virginia. This Address was published at the urgent and united request of the Bishops and Clergy who were present and listened to this production, so creditable to the head and heart of the learned author. We are sure that the Address will be read with great interest, and therefore have spread the most of it upon our columns. Considering the times through which we are passing, and the events that are transpiring around us, both in the Church and out of it, we can scarcely conceive anything more admirable, or well timed than this discourse.

After an appropriate introduction, the author proceeds to remark that: "Three things should be aimed at, in Theological Seminaries—that *knowledge* be attained; that this knowledge be important *truth*; and that this truth be vivified and actuated in the mind of the student by the *right spirit*. These positions are illustrated in the following felicitous and admirable manner.

1. On the first point I need say but little. The acquisition of knowledge is not the great difficulty here; in truth, it is that which the pardons of a Theological Seminary can, by a little effort, most readily attain. Let there be a prescribed course of study; let works full and well arranged information be selected as text-books; let time, full time be taken; let the officers be punctual in their daily duty, and see that the students are equally prompt and regular; let examinations be held at suitable periods; and let such other subsidiary means be employed as are usual in all educational institutions, for stimulating the mind and preserving its inquisitiveness and elasticity; and the general result must necessarily be success. Three years cannot be spent in a succession like this, with daily exercises publicly performed, a constant intercourse kept up by the students amongst themselves and with the professors, and a theological atmosphere, if I may so speak, surrounding the whole, without imparting to the mind more and better digested knowledge than can, under ordinary circumstances, be possibly attained in any other way. To say nothing of any other help which may be afforded, the mere residence in a Theological Seminary, where there are always some young men of superior endowments, and several of great respectability, and where all make it their business to think and converse on religious and ecclesiastical subjects, as much as merchants in the Exchange discuss the matters of trade and commerce, cannot fail, during the prescribed course to impart a large amount of information. This last named benefit comes silent and unnoticed over the mind, but it is so, therefore, the less real or important. Some there may be of such sluggish mental habits, that under no circumstances can they be excited to proper exertion, especially in the way of reflection; but I am persuaded that, in a duly conducted Theological Seminary, this is a rare occurrence: the more common fault is excess of mental effort, which cultivates the head, but neglects the heart.

2. Supposing, then, the first object, the attainment of knowledge, to be compassed, the next thing is to see that this knowledge be truth—the truth of God. This is a far more important end than the last. It is not at all so important that a minister be a man of large acquirements, as that, so far as he does know any thing, it be the very mind of the Spirit. Scriptural truth is the great instrument which God employs in the sanctification of men. To call Christianity a religion of sacraments, I hold to be a libel: it is rather a religion of truth. Without the truth, the sacraments are nothing, absolutely nothing; but without, *i. e.* before the sacraments, truth is much, very much [for by this, according to St. Peter, men are born again to God;] and where they cannot be had, it is all-sufficient. The amount of truth used may be great or small, but still it must be truth. In many instances God has blessed, to a most extraordinary extent, a few simple and fundamental truths in the hands of men who put honour upon Him, by confiding exclusively in them, and in the Spirit which indited them. But error he does not bless; perhaps, without any impropriety, I might say, he cannot. It is sometimes allowed, in his mysterious providence, to acquire mighty force, building high and massive the walls of the external church, clothing his religion with the most imposing venerableness, and putting crowns upon the heads of his ministers, and swords of vengeance in their hands, so that they even wear out his own dear saints, and cause the earth to drink their blood; but when He would build up his church as a spiritual kingdom, and crown, not sinners, but their Saviour with honour and glory as Lord of all; oh, then the instrument, simple but mighty, is the mere word of the gospel! At this point, then, the special anxiety of those to whom such an institution as this is committed, should begin. It is the gospel, the simple gospel, such as St. Paul preached, and not another, which has been ordained as the power of God unto salvation; and the first prayer and effort of us all should be, that every one who goes forth from these walls may be prepared to preach it to a fallen world.

The first means of attaining this end is the use of the right standard of judgment,—the right rule of faith and practice, and that is the Bible; the Bible, not with the authoritative aid of tradition, but ALONE. We feel no manner of hesitation in adopting and proclaiming Chillingworth's axiom on this subject; and we believe that with adherence to this maxim, or departure from it, must stand or fall, in a great degree, the glory of God as connected with the salvation of men. We reject no help which, in the good providence of God, may be afforded us, rightly to interpret the oracles of truth, come it from Christians, Jews, Turks, Infidels, or Heretics; come it from common sense or from philosophy; come it from the Church or from the world; but these helps are all of the same class, in one view, being destitute of authority to bind the conscience, except that authority which belongs to all human testimony. Here the Scriptures stand alone. They are given by inspiration of God, and nothing else is. They are infallible, but "no er is human." The world is in error as such; and the Church, though in idea and design both holy and true, through the prevalence of a worldly spirit, under both dispensations, has, at different times, in a fearful majority of its ministers and members, departed from the simplicity and purity of the faith. Yes, the Christian Church, the Church of the last earthly dispensation, even when met together in solemn conclave, in Œcumenical council, from the same causes, we believe, with the mother Church of England, "may err and sometimes *has* erred in things pertaining to God." Our solemn warning here would be, "cease ye from man;" "call no man master upon the earth;" it is the holy "Scriptures which make wise unto salvation;" "as the law and the testimony, if men teach not according to this word, it is because there is no light in them." Is any man fearful that in using the Scriptures he may essentially err? To relieve his anxiety what do we do? We send him not to the fathers as the ultimate appeal: we refer him not to tradition as the infallible interpreter: we send him not to *man*, but to *God*; "God is his own interpreter, and he will make it plain," by his word, his providence and his grace. And here is our authority: "If any man lack wisdom, let him," in the search of the Scriptures, "ask of God," "if any man will do God's will, he shall know of the doctrine." This is our warrant; and adhering to this, we make God, what he ought to be, our "all in all," whilst the anxious soul is given a peace unknown to him whose faith standeth not thus in the power of God, but in the wisdom of men. No created help is rejected or despised; the four winds of heaven may be invited to contribute their quota of assistance; but implicit reliance can be placed upon God only, in his word, by his Spirit, and through his Son. By leaning and depending upon other helps, the Church pierced herself through with many sorrows,—sorrows, errors, sins. By adding to the Scriptures as the rule of faith, were in former days introduced superstition, spiritual despotism, and shocking impurity. On the contrary, the restoration of the Scriptures to their rightful authority, signalized the blessed reformation, and has made our land and the land of our fathers what they are, and has studded the map of the world with the few other points of light which relieve the prevailing darkness.

Holding these views, a man cannot but observe with deep regret, simultaneously with a renewed and mighty effort on the part of that Church which once loaded it over God's heritage, to recover its despotic power, a deposition amongst some of our own people to return to the system which, before the days of Luther, enslaved all Christian Europe. The movement has been originated and sustained chiefly by the clergy. Novelty, sectarian jealousy, aristocratic feeling, a diseased and over-wrought refinement, superstitious tempers, and the pressure of an enlightened public opinion on worldly and unscriptural minds, have helped to draw in the laity also. But the first and the continued influence is from the clergy. And how have they been perverted? Doubtless, in part, it is honest error, especially amongst the young. They have been misled by a misdirected and sophistical ingenuity. They are imposed on by a show of learning, which, in many cases, has not substance, and in others where it has reality, it has not truth. But they are also misled, honesty requires us to say, and charity by no means forbids, in addition to the causes just said to have influenced the laity, by a deadness of the spiritual affections, which leads to an unconscious misapprehension of the nature of spiritual religion, and of the object and operation of the gospel and its ordinances; and also by a secret selfishness, which tempts them to magnify their office unduly, and stretch themselves beyond the measure which the gospel allows to the heralds of the cross.

But from whatever causes or sprung the defection from the principles of our Protestant Church may come, it is deeply to be deplored, and against it should every Episcopalian set his face, as against a retrograde movement in the sacramental host of God's elect; whilst, with more firmness and devotion than ever, he holds forth the Bible as that by which men shall be judged hereafter, and by which, therefore, they should guide themselves now.

But it is not enough to have the Bible for our rule of faith: we must be guided by right principles, both intellectual and moral, in the study of its pages. Under the head of right intellectual principles I include, not only a correct system of hermeneutics, but right logical principles in general. There are a great many first truths connected with our intellectual and moral nature, which neither are nor can be proved by other truths, because nothing plainer or more certain can be found; and, of course, these should be taken with us when we would address ourselves to the searching of the Scriptures. There are also a great many principles of extensive use, gathered by induction from the constitution of the human mind, and the constitution of universal nature, which cannot be lost sight of, without exposing revelation to undeserved assault, and ourselves to unnecessary error. Again, there are principles deducible from a *general* view of the dispensation under which Heaven has cast our lot, and from the nature of Christianity as a spiritual religion, not only as contrasted with false religions, but even that form of true religion under which men was originally placed, *the law of works*;—there are principles of this kind, also, which ought, by all means, to be carried with us when we look into the details of the Christian system, and interpret particular acts and ordinances, promises and precepts; for without them we shall see things out of proportion, and be as incapable of understanding them in true spirit and relations, as the inhabitants of an island of taking in the geography of a continent.

In the attainment of most of these principles, it is not philosophy which is so much needed as that, which it has become fashionable in modern times to disparage in connexion with religion—common sense. Plain common sense, a practical habit of mind, a habit which makes most of fundamentals, which is shy when men would lead it off into subtleties which the first masters of language can hardly express, and which is slow to admit distant deductions from concrete premises, when they conflict with plain matters of fact; such a habit of mind is invaluable here: with the divine blessing, it will give soundness, healthiness and stability to a man's opinions, and save him from the folly and sin of misguiding others and bewildering himself.

If I might venture on this topic a little further, I would add, that so far as philosophy is concerned, the *spirit* of the Baconian philosophy is that which best accords with the right use of the Bible as the standard of all religious truth. It has done much for mankind in the physical world, and exceedingly too upon the earth; it is the holy "Scriptures which make wise unto salvation;" "as the law and the testimony, if men teach not according to this word, it is because there is no light in them." Is any man fearful that in using the Scriptures he may essentially err? To relieve his anxiety what do we do? We send him not to the fathers as the ultimate appeal: we refer him not to tradition as the infallible interpreter: we send him not to *man*, but to *God*; "God is his own interpreter, and he will make it plain," by his word, his providence and his grace. And here is our authority: "If any man lack wisdom, let him," in the search of the Scriptures, "ask of God," "if any man will do God's will, he shall know of the doctrine." This is our warrant; and adhering to this, we make God, what he ought to be, our "all in all," whilst the anxious soul is given a peace unknown to him whose faith standeth not thus in the power of God, but in the wisdom of men. No created help is rejected or despised; the four winds of heaven may be invited to contribute their quota of assistance; but implicit reliance can be placed upon God only, in his word, by his Spirit, and through his Son. By leaning and depending upon other helps, the Church pierced herself through with many sorrows,—sorrows, errors, sins. By adding to the Scriptures as the rule of faith, were in former days introduced superstition, spiritual despotism, and shocking impurity. On the contrary, the restoration of the Scriptures to their rightful authority, signalized the blessed reformation, and has made our land and the land of our fathers what they are, and has studded the map of the world with the few other points of light which relieve the prevailing darkness.

Holding these views, a man cannot but observe with deep regret, simultaneously with a renewed and mighty effort on the part of that Church which once loaded it over God's heritage, to recover its despotic power, a deposition amongst some of our own people to return to the system which, before the days of Luther, enslaved all Christian Europe. The movement has been originated and sustained chiefly by the clergy. Novelty, sectarian jealousy, aristocratic feeling, a diseased and over-wrought refinement, superstitious tempers, and the pressure of an enlightened public opinion on worldly and unscriptural minds, have helped to draw in the laity also. But the first and the continued influence is from the clergy. And how have they been perverted? Doubtless, in part, it is honest error, especially amongst the young. They have been misled by a misdirected and sophistical ingenuity. They are imposed on by a show of learning, which, in many cases, has not substance, and in others where it has reality, it has not truth. But they are also misled, honesty requires us to say, and charity by no means forbids, in addition to the causes just said to have influenced the laity, by a deadness of the spiritual affections, which leads to an unconscious misapprehension of the nature of spiritual religion, and of the object and operation of the gospel and its ordinances; and also by a secret selfishness, which tempts them to magnify their office unduly, and stretch themselves beyond the measure which the gospel allows to the heralds of the cross.

But from whatever causes or sprung the defection from the principles of our Protestant Church may come, it is deeply to be deplored, and against it should every Episcopalian set his face, as against a retrograde movement in the sacramental host of God's elect; whilst, with more firmness and devotion than ever, he holds forth the Bible as that by which men shall be judged hereafter, and by which, therefore, they should guide themselves now.

But it is not enough to have the Bible for our rule of faith: we must be guided by right principles, both intellectual and moral, in the study of its pages. Under the head of right intellectual principles I include, not only a correct system of hermeneutics, but right logical principles in general. There are a great many first truths connected with our intellectual and moral nature, which neither are nor can be proved by other truths, because nothing plainer or more certain can be found; and, of course, these should be taken with us when we would address ourselves to the searching of the Scriptures. There are also a great many principles of extensive use, gathered by induction from the constitution of the human mind, and the constitution of universal nature, which cannot be lost sight of, without exposing revelation to undeserved assault, and ourselves to unnecessary error. Again, there are principles deducible from a *general* view of the dispensation under which Heaven has cast our lot, and from the nature of Christianity as a spiritual religion, not only as contrasted with false religions, but even that form of true religion under which man

case, the argument from Scripture, in favor of subordinate external institutions, should seem to be feeble, we believe the authority of the Church, for the time being, to be quite sufficient for their sanction and support, provided they conduce to edification and are not contrary to Scripture. We regard as exceedingly absurd the notion of the Puritans, that the letter of Scripture is the exclusive rule of ritual and ceremonial enactment in the Church of Christ: it is enough to say that it is an utterly impracticable principle, and in the actual working of the Church must be departed from more or less. On some one or other, or many or few, of these principles it is, that we hold to the sacraments of Baptism and the Lord's Supper, to Episcopacy and imparity, to infant baptism, to confirmation, to forms of prayer and to the observance of festival and fast days. And conscientiously believing their binding force, we would recommend and urge their universal adoption, with an earnestness proportioned to the importance of the principles on which they respectively rest.

Until the late, few, unhappy years, where differences about externals have existed amongst Episcopalians, they have not pertained so much to the question what they should *hold*, as how they should *advocate* what they did hold. Here has been the chief disagreement; and it has been occasioned, I doubt not, in a great degree, by violating the law of proportion as a rule of reasoning,—by contravening one of those logical principles of which I have already spoken. An equal essentiality of things most diverse has been virtually asserted, and as a necessary consequence, arguments have been pressed out of measure. Things positive and things moral, things ceremonial and things doctrinal, things prominent and things minute, things clear and things obscure, have been treated almost alike, contrary to the express testimony of Holy Writ, and the plainest principles of philosophy and common sense. However much it is to be deplored that sensible men should fall into such an absurdity, we can readily perceive how it comes to pass. Like a great many others, it originates in that impatience of contradiction, that self-will, that intolerance of spirit, that infallible pope, which every man by nature carries in his own bosom. At the instance of this feeling, when a man's conclusions are clear to his own mind, he is ready to believe they must be equally clear to the minds of others, if they would only confess it. Forgetting that as man *he* is subject to the delusions of ignorance, prejudice and passion, as well as others; he supposes all the differences between him and them, are attributable only to their pertinacious adherence to conscious error. Seeking to set them right, he at first resorts to obvious and reasonable arguments, and presses them with moderation; but finding them unsuccessful, he resorts to others more far fetched and forced, and to give the former and the latter alike the greater weight, he begins to talk of the fearful consequences which must ensue upon the neglect of that which he esteems so highly; and what he lacks in logical conclusiveness he makes up by something which amounts to menace and anathema, not asserted, it may be, but insinuated. Every self-observant man must be conscious of this tendency in his own mind, in the conducting of an argument, and not least where his proofs are most scanty. We are slow to school ourselves into a quiet acquiescence in that arrangement of Providence which allows men to think for themselves, to differ from us, and even to run into error if they choose. We forget that so far as the general interests of society are involved, God will take care of them, and that *our* stewardship in the matter is very limited; and so far as the individual is concerned, that he has his own master; that to him he must stand or fall; and that it becomes not a fellow servant to seek, by distant inferences from mere positive institutions, to aggravate his offence; any more than it becomes an advocate of truth to distort its beautiful proportions in his zeal to force it upon men. This foolish and wicked disposition has been exhibited in all ages. We see it in the Pharisees and their proselyting zeal. We see it in the disciples of our Lord, forbidding those whom their Master did not forbid, and calling down fire upon those whom he refused to punish. We see it in that mode of argumentation called the "*economical* method," which was used by too many of the primitive fathers to serve a purpose. We see it in the anathemas which councils and divines so freely hurled at one another from the beginning. We see it when Christianity became thoroughly corrupt, in the sufferings inflicted upon those whom churchmen chose to call heretics. Worse than all the rest, after it had been put down in the reformed Churches of the world, we see it revive again and show its hateful form in this nineteenth century in the Protestant Church and ministry of England, in the open advocacy of pains and penalties as a proper means of checking religious error! In all these cases, the principle is the same, though differently exhibited. Three great errors are involved in it:—the logical absurdity of denying degrees in the clearness and importance of truths; the philosophical blunder of using means for the advancement of truth, as unfitted to that end, as persecution would be to chisel a block of marble, and the gross impiety of carrying our care of the Church and the world into the use of means beyond what God has put at our disposal; all at the instance of our native self-will. Men will differ, from us: it cannot be prevented except by the Inquisition, and even that would only hide, not stop the evil. To suppress error, we should use whatever fair argument Scripture or reason may furnish to our hand; but beyond this we should practically adopt the apostle's maxim, "let every man be fully persuaded in his own mind." We should avoid such arguments as overstep the modesty of nature; which come in conflict with plain matters of fact, with the fundamental principles of Christianity, and with the laws of that charity which wishes "grace to all them who love our Lord Jesus Christ with sincerity;"—we should avoid such things, as really as we should avoid the invoking of the secular power, and the use of the gibbet and the rack. In short, our maxim should be, "*in necessariis unitas, in non necessariis libertas, in omnibus charitas.*" So shall we escape the sin of "cursing those whom God hath not cursed and defying those whom God hath not defied;" and at the same time, if it is indeed truth we hold, shall most effectually secure its *final* triumph.

3. A Theological Seminary which by proper regulations has secured successful study amongst its members, and by the use of the inspired rule of faith and practice, a right system of dogmatic and moral theology; still has not accomplished all which should be required of it.

The question has been much mooted of late, how the Reformation, which began so well, was hindered so soon; how, though it showed so much vigour at the first, its energies were so soon exhausted; and why the cause now stands relatively to Romanism, pretty much as it stood at the death of Luther; nay, that in some Protestant countries there has been a retrograde movement. It might be answered by saying that the corruption of the human heart furnishes the explanation;—that Romanism is comparatively carnal, and Protestantism comparatively spiritual, and that, accordingly, to advance the one is as easy as to let a boat float down a stream; to promote the other, as hard as to row that boat against the stream. This would be perfectly true, as I conceive; in order, however, to make the fact available for the instruction of the judgment, we must look into the subordinate causes. Now one of these causes,—doubtless taken all together, they are legion,—I have always thought to be this: they paid too little attention to the *spirit* which prevailed in their theological schools,—the last and most important particular of which I mean to speak. They paid too little attention to the spirit which prevailed in their theological schools, and too exclusive attention to the completing and polishing of their system of theology. Both deserve anxious and unremitting attention: one is a check upon the other, and a guard against its perversion. But it should not be forgotten, that as the human body without the soul is dead, so a body of divinity without the spirit of Christ, is dead also; and that when long left in that condition, it decays and dissolves,—a nuisance to all spiritual men, and a pest to society at large.

On this subject one error was committed at the *door* of these institutions, and *another*, by natural consequence, *within the walls*. The error at the door was, admitting men with mere moral qualifications. This error was traditional with the reformers: it had come down from other days—a long course of centuries,—when fathers looked upon the ministerial calling merely as one of the learned professions, and deliberated about devoting one son to the law, another to medicine, a third to the army, and a fourth to the Church, in the same spirit and with the same view, entirely unconscious of the incongruity and profanity of the thing. This error, which had been committed by their parents in the persons of many of the Reformers, was also rectified in their persons by the Lord himself: however they may have entered on theological studies, and upon the duties of the ministry, (the two things for all practical purposes are nearly one,)—however exclusively their call may have been from man, the Lord called them afterwards by his Spirit. But that did not eradicate the error from society at large; and the attention of the Reformers, perhaps, was not sufficiently directed to the removal of the evil. The consequence was, that the generation that came after the Reformers were not like their predecessors. Men with no other qualification than common decency of character were, as heretofore, admitted to an office which inspired apostles had filled, and Christ himself had glorified, and though they received and adopted an orthodox faith, it was not in the spirit thereof, but rather in the spirit of that old system which their fathers had renounced. What followed was what might have been expected; dead orthodoxy soon yielded to heterodoxy, heterodoxy to heresy, and heresy, in some cases, to open infidelity. The remark applies too closely to the mother Church of England; but it is still more painfully applicable to the Protestant Churches of the continent.

Now what has been, under similar circumstances, may be looked for again: the laws of nature are uniform; yes, and those of grace too, so far as our duty and expectations are concerned; and when therefore, the members of a Church really believe that they have attained a Scriptural system of doctrine, discipline, and worship, the very best way, so far as outward means and measures are concerned, to secure the continuance of the blessing, is to see that young men enter our Theological Seminaries with new hearts, with devoted minds, with the spirit conformed to the truths to be taught them. Without this, all, or nearly all else will be vain: the seeds will fall on an uncongenial soil; the purity of the gospel will be, in consequence, adulterated; the order of the Scripture system will be inverted; and instead of preaching Christ, men will preach the Church (which is a covert way of preaching self;) and, where a mighty spiritual harvest might have been expected, there will be but the mere gleaning of the vintage. No matter what the character of the doctrines taught in such an institution, though in perfect accordance with holy Scripture, unless those who enter, come in that character and spirit which harmonize with these teachings, there can be no sure ground of hope that, out in the field, such doctrines will not be abandoned, and a totally different system adopted in their stead. The history of Doddridge is a warning here. As a man of piety, talents, learning and orthodoxy, his praise is in all the Churches. His "Expositor," one single point excepted, has the high recommendation of our House of Bishops; and his "Rise and Progress" needs no voucher, it has blessed the world. Nearly all his life he was a teacher of theology: what kind of men did he raise up? It is a melancholy and most startling fact, that very many of them became utterly heretical. What is the explanation of the wonder? As I said in the case before mentioned, the causes doubtless were manifold; but it is agreed by all, that it is to be attributed, in a large measure, to the introduction into his school of men who were entirely destitute of the proper preparation of heart. The Dissenters of England had declined from the piety of their ancestors, and had run into the error which, as I have just said, pervaded the Protestant world, being inherited from the Church of Rome.

A solemn duty, then, rests upon those who stand at the door of our Theological Seminaries, to see that, as far as in them lies, none shall enter but such as are spiritually as well as intellectually qualified. And of whom let me ask, may it be specially said, that they stand at the door of these schools of the prophets? The professors and teachers? We would not endeavour to evade responsibility, however burdensome, when it properly belongs to us; but in view of the fact just referred, and of the very nature of the case, I believe the remark applies with more strictness to the *parochial clergy* than any others. Oh, that is a solemn question which the bishop puts at ordination: "do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministry?" But it should not be asked by him alone, but virtually by professors and other friends, and, above all, by that respected and beloved pastor to whom the purpose of the youth to devote himself to the ministry is first suggested for his counsel, and who first gives that purpose his solemn, ministerial sanction.

But supposing every thing to be as it should be at entrance, those who conduct these institutions should take heed that the good work thus begun do not stand still. It is a great mistake to suppose that personal piety must grow, *as a matter of course*, in such a place. Ah, *that* plant is an exotic in the human heart, and every where requires the most assiduous culture. Though a man be occupied in the most holy works, and employ all his waking hours in the study of the Bible and its precious contents, though he be surrounded with the most hallowed associations,—spending his life in the Holy Land, and dividing his time between Gethsemane, and Calvary, and the Holy Sepulchre,—yet this alone would be no security. Do we not read of one who, though in daily intercourse with absolute perfection—the incarnate God himself, hearing his words of wisdom, and witnessing his deeds of power and of love—still became possessed of Satan, and was led on to Satanic deeds! With such a fact before us, it is plain that nowhere can the care of the heart be dispensed with as the most prominent occupation of the life. It is essential, therefore, to the right conduct of Theological Schools, that the personal religion of their members, instead of being left to the supposed force of circumstances, be made prominent, be kept uppermost, be dwelt upon, be insisted upon, be enforced by every means and in every way likely, through the divine blessing, to promote the object. The professors should exhort the students to cultivate the life of God in the soul, and the students should exhort one another. Meetings should be held expressly for the purpose, where the professors may show that they do not believe their work done, when they have merely taught theology. Meetings among the students, under proper regulations, should be encouraged. Active beneficence, also, should be urged upon them, to prevent their piety from growing morbid and monastic. Above all, private prayer, secret communion with God through Christ, should be represented as something which ought to be omitted by the inmates of such a building as this, no more than praise can be omitted in heaven. A holy atmosphere should surround the place—a heavenly spirit should actuate every heart. All things should indicate that they felt God to be in the midst of them; not as a judge and a taskmaster, but as a father, and a friend, and covenant God;—as that employer whose service is perfect freedom; as that governor whose laws are holy, just and good, and by love made light; as that Redeemer and Sanctifier who has died for all, and visited each with incipient salvation.

Oh yes; this, after all, is the main thing. Knowledge we should have, and mental discipline, and proper elocution, and right views of truth; but what are they all, if the good spirit of our God abide not in the midst! The rulers of the Church may be officially satisfied, the people may applaud, the Church may be proud of her champions, but, alas, still sinners may not be saved, Jesus may not see of the travail of his soul, hell be robbed of its prey, and heaven peopled with joyous inhabitants. It is not men of mere theological lore and of popular gifts who build up the kingdom of Christ as a spiritual thing, but men of God, men of grace, men to whom to live is Christ, and to die is gain; men in whose own hearts Christ's kingdom is set up in power and completeness. The last century's history of the Church of England is proof of this. Many will be found on that record to have entered her ministry during the period mentioned with high natural and acquired gifts, grace only excepted; but so long as that deficiency continued, to have effected nothing; but when that single qualification was added, through the abounding grace of God,—when they who had been darkness became light in the Lord, they at once were made a light to others, conducting them to the regions of eternal day.

It is the solemn duty then, of all those any way related to Theological Seminaries to endeavour that all who enter them be thus called and qualified of God, and that they go forth from them with these heavenly gifts matured and increased. For this our ecclesiastical rulers should lay their plans and make their arrangements; for this their professors should labour and strive; for this all who love our Zion, and would see sinners saved and the Saviour glorified, should pray. Should we all be thus faithful and should God in mercy bless our weak endeavour, the alumni of this humble school of the prophets, who can estimate the good they might accomplish! Endowed with a spiritual instinct, they would be quick to perceive and flee from error; armed with spiritual weapons, they would be mighty through God; whether they laboured at home or abroad, a path of light would mark their progress through the world; and when, at length, taken from their toils on earth to their reward above, men would stand gazing up after them into heaven, wondering that God had shown such grace to sinners.

To the prayer that such may be the history and lot of every student of this institution, and especially, at this time, of every one of the dear brethren now about to leave us, doubtless every person present is ready to join me in a cordial and devout AMEN.

KENYON COLLEGE.

DEAR SIRS,—Enclosed please find my mite for Kenyon College ($10—Farmer's and Manufacturer's Bank Poughkeepsie) I wish I could make it larger. I am really surprised and grieved that Episcopalians do not come up to the work at once and relieve that invaluable Institution from embarrassment and danger. In a similar case, no other denomination of Christians, I believe, would come forward so tardily and so grudgingly. Where are the wealthy men of the Church, that we hear not of donations by Thousands and Tens of Thousands! L. A. C.

A CHILD'S BEQUEST.

While a lovely boy, seven years old, was suffering under a rapid and severe illness, which proved to be his last, his mother sitting by his side, asked him one day, whether he was afraid to die. "Oh yes, mother!" said he, "I wish I had died when I was a little child, and then all would have been well with me; but now I am a great sinner, and am afraid to die." She directed his mind to the cross to confess his sins and repent. Afterward he said to his mother, "I have prayed to Jesus; he has taken away my guilt; I do not now fear to die, because I believe I shall go to heaven;" and then, looking at the perishing state of the heathen, he said "Mamma, you know I have three dollars; give that to missions." And in that way, with his latest breath, he devoted his all to the missionary society. With such a spirit abroad, is it likely Christian effort would flag?—*Miss. Reg.*

The Episcopal Recorder.

PHILADELPHIA, AUGUST 12 1843.

THE REV. DR. SPARROW'S ADDRESS.—The present number of our paper contains the whole of this admirable production, except a few pages of introductory remarks, which our limits would not allow us to insert. We hope none of our readers will be deterred from the perusal of this document by its length. The more we have examined it, the more we have felt the power and truth of the trains of thought presented by the author. The Episcopal Church, amid all the things calculated to humble her, may still be proud to have men in her ministry, and at the head of her Seminaries, who can thus set forth productions marked with the christian spirit, distinguished ability, clear thought, and manifest wisdom of this Address. We would call particular attention to the views of Dr. Sparrow on the subject of the spiritual qualifications of theological students, and the care that should be taken by pastors on this subject. This is a matter that demands special attention. Unless the young man have decided piety, he may have every thing else, and still be nothing in the ministry but "a cloud without water,"—a curse to blight the heritage of the Lord wherever he comes.

THE NEW YORK CONTROVERSY.—This goes on with increased violence and heat, as far as the Churchman is concerned. The last number of this periodical is almost entirely filled with the subject. The six opposing examiners of Mr. Carey, seem at length to have come to the conclusion that it is requisite to summon from the "vasty deep," some other spirits besides "expressive silence," to meet the stringent and stubborn facts contained in "the statement" of Drs. Anthon and Smith. All that has yet appeared in reply, and we include the Rev. Mr. Haight's publication, and the Rev. Mr. Price's letter in the last Churchman, as well as the labored metaphysical argumentation of Dr. Seabury himself, do not, in our view, change the complexion of the matter one iota. There are the facts, and they are not to be overthrown or explained away. While falsehood is repeatedly and directly charged by the writers in the Churchman on Drs. Smith and Anthon, no one presumes to lay his finger on the falsehood and say *there it is*. Indeed one of the worst features connected with this controversy is the sort of coarse invective and abuse with which it is conducted. We know of no two clergymen in the Church whose characters have stood higher, or freer from censure, than those of Drs. Anthon and Smith. Because under a high sense of duty, they have endeavored to prevent the admission of one holding Romanistic views, into the Church, are they now to be assailed in the columns of the Churchman, as though they were "*a brace*" of out-laws? They are compared by one correspondent of the Churchman to Satan. He applies to them, the passage in Job, *Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also.* This writer in a sneering manner, tells his readers that this passage reminds him of the "recent ordination," at St. Stephen's, and that "the sacred narrative does not inform us whether Satan at that time appeared as 'an angel of light,' or 'assumed the garb of a 'Doctor in Divinity.' But there he was 'the original protestor,' ready to find fault with 'a perfect and upright man.'" A cause that has to be defended by such weapons, and by a resort to such attacks upon personal character must be a bad one. Indeed it seems to be the deliberate and settled purpose of the Tractarian party to crush and destroy the character and influence of Drs. Anthon and Smith, by rolling over them an avalanche of opprobium and abuse. The great comfort is that *the Lord reigneth.*

OUR COUNTRY'S EVILS AND THEIR REMEDY.—We rose from the perusal of this publication, with that peculiar feeling of refreshment that one experiences after moving through an atmosphere of clear, transparent, invigorating thought, where the mind breathes freely amid original truth, and first great principles. The learned author of this production is the Rev. Dr. Aydelott, President of Woodward College, Cincinnati. It was delivered in substance as an Address at the late annual commencement of Woodward College, and is published by the author, by whom it is dedicated to the Hon. Judge Este. It contains a vast amount of sterling practical remark adapted to the present state of things in our country. The author lays open the evils that beset us, and threaten the liberties of our country at this time, with an unsparing hand. We exceedingly admire his boldness in calling things by their right names. He notices particularly, and illustrates by remarkably striking and apposite facts—*the wide-spread departure from strict integrity among us*—*the false social principles* widely entertained—*the practical corruption* of the day—*the spirit of lawlessness* which has gone over the land—*the recklessness of life and property* so remarkable in our country—*the inadequate legal protection and redress*—and the *oppression* of which our national history for a few years past presents such sad exemplifications. These points are all elucidated with remarkable stringency and power. Under the head of *false social principles*, in combatting the idea "that in a republic there should be *equality of condition*," the author very clearly shows that the sentiment is both foolish and mischievous—that if carried out it would destroy society. He with great justness inquires—"For what principally keeps society together? Is it not mutual interest? And why is there such constant and kindly intercourse among men? Is it not because each one hopes thus to better his condition? But let there be a perfect equality of condition—reduce society to a dead level, and the streams of social intercourse would no more flow, and the fountains of enterprise and benevolence soon dry up. The aspect of society, instead of presenting the bloom and the fruitfulness which it does when left to the operation of those laws which a beneficent Providence has impressed upon it, would exhibit one vast marsh with its stagnant pools and noxious vapors engendering disease and death. The mountains and the hills are as necessary to our globe as the valleys. Where would be the abundance of the one without the fertilizing streams of the other?"

But he not only lays open the evils, but boldly brings forward the remedy. This remedy is not the Constitution or the laws of the country—it is not national policy—the beneficent School system for promoting popular education—or voluntary Philanthropic societies, however good and indispensable all these may be; they are inadequate to reach and remedy the tremendous evils under which our country lies lacerated and bleeding. The only remedy that can completely meet the case is *Bible Christianity*. But we will let our author speak in his own energetic and eloquent language. He inquires—"What then is this great desideratum?—this only remedy for all our country's evils? We answer, unhesitatingly,—it is a larger measure of BIBLE CHRISTIANITY,—BIBLE CHRISTIANITY. Despotism may stand without it. A limited monarchy may get along tolerably well with the partly-infused salt of Christianity of an established church. But a BIBLE CHRISTIANITY IS THE ONLY PALLADIUM OF A FREE GOVERNMENT. It was for the want of this grand conservative principle that all the Republics which have gone before us, decayed and died. Either we must be kept in order by the iron hand of despotism, or at least restrained by such a police power as will greatly impair our liberty, or, we must have a larger infusion of Bible Christianity. Without this, we shall speedily and utterly perish in our own corruption."

A farther illustration of what Bible Christianity is and of its power to check political corruption, is set forth in the following delineation of the character of Wilberforce.

"Whoever would see this influence of a Bible Christianity beautifully exemplified, let him contemplate the life and character of William Wilberforce. He was upright, frank, kind hearted, courteous in private life, and equally so in the cabinet, and in the councils of his country. With powers of sarcasm rarely equalled, he most magnanimously forbore to use them. He was ever ready to own the merit of worth, even in the defects of opponents; and few things seemed to give him more pleasure than to point out their excellences. Through evil report and through good, his ear was ever open and his tongue never mute in the cause of the oppressed. But no individual friendship, nor party attachment, much less personal aggrandizement, could induce him to swerve from that line of conduct which his country's best interests appeared to require.

"The results of this truly Christian course are equally well known, instructive, and gratifying. He acquired an influence with the administration, and the opposition, and with all classes of society which no other individual ever possessed. All delighted to honor him. But the fame of the Christian patriot and philanthropist could not be confined to his own country, it extended throughout the earth. And that crown of glory which a Bible Christianity placed upon the brow of Wilberforce, will never fade away; as ages roll on, it will continue, with a mild and holy lustre, to guide, and gladden, and bless the human family."

Dr. Aydelott, is by no means disposed to despair of our Republic, great as the evils are that afflict it. He sternly rebukes that disposition among some of our countrymen to make disadvantageous comparisons between our political institutions and those of the *old order* in monarchical and aristocratic countries. We have room only for the following extract.

"Do not then, fellow citizens, despair of the Republic. Your hearts must indeed be pained in view of the evils of our country; but be not shaken in mind. There is indeed a wide-spread departure from strict integrity; false social principles are extensively propagated; political wickedness abounds; crimes multiply, and too often go unpunished; the land groans under oppression, and the voice of entreaty is not heard; a spirit of infatuation has gone abroad, dividing and distracting our counsels, and bringing universal embarrassment and distress upon us, in the midst of peace, and health, and fruitful seasons. Our own folly has thus almost nullified the single blessing of a kind Providence. When you consider these things, and call to mind the history of the ancient republics, and of those of the middle ages, you tremble for your country, and are ready to give up all hope. Dark apprehensions crowd upon you,—famines, civil war, bearings, massacres, despotism wading to a throne through seas of blood. And all these calamities, terrible as they are, would doubtless soon be upon us, and overwhelm us, as they did the Grecian, the Roman, and the Italian republics,—were it not for that grand conservative principle which we have in our midst.

"Ours is the Christianity of the Bible. And it has in it abundant power to uphold and perpetuate free institutions. It can disperse all our delusions, and unite our counsels, and inspire us with such wisdom, and energy, and uprightness of purpose, as will render our unparalleled national privileges and advantages truly blessings to us. It is able to do for us what nothing else can, and for want of which all preceding republics perished; it can diffuse and maintain among our people that high character of intelligence and virtue which will be sure to give us good laws, and equally sure to uphold them.

"Let each one, then, strive to bring himself—all his views, feelings, and ways—under the influence of the Christianity of the Bible; and faithfully labor, in his sphere, to extend this peaceful, purifying, elevating influence, through all hearts, and through every movement about him.

"See to it that the Bible is in all our educational institutions,—from the common school up to the colleges and universities,—and that its light and spirit be infused into their discipline and studies."

RECALLED SCENES OF PAST MINISTERIAL LIFE.

THE LINGERER BROUGHT IN.—There are no cases that more deeply affect the heart of the faithful and devoted pastor, than where he sees the early blossoms, that exhibit in beauty and abundance under his ministry, bringing forth no fruit in autumn. There are frequently individuals in a parish, who appear serious and thoughtful and whom all suppose near the kingdom, that still linger on in an undecided state for years. They are regular attendants upon the house of God—they join in the prayers of the Church, and listen attentively to the preached word. They often appear deeply affected with the exhibitions of divine truth which are brought before them, and the pastor, as he marks their earnest looks and tearful eyes, is often led to hope that they will soon bow before the sceptre of Jesus, and receive his full and finished salvation. But, alas, these blossoms of promise fall off and bring forth no fruit. Week after week, and month after month passes away—and they make no advance. They are still serious—still attentive upon duty—but just as undecided as ever upon the great question of immediate submission to the Saviour. We presume there is scarcely a single pastor who has had any experience in the ministry that has not observed among his flock several cases of this sort. The indecision and delay of such persons are often among his greatest trials. He has laid himself out especially for their conversion. He has often sought in his sermons to adapt his instruction particularly to their case. He has borne them on his heart before the Lord. For them he has wept, and prayed, and waited, until his "eyes have failed with looking" for their return. After years of labor in their behalf, he sees them apparently just as remote from a decided, thorough devotion of themselves to God, as they were in the beginning—and he is ready to exclaim—verily "I have labored in vain, I have spent my strength for naught and in vain." Still there is no real ground for discouragement; the work is the Lord's, and He has the hearts of all men in his hands, and often causes light to spring up out of darkness, and after the conflict of years, brings these lingerers in to sweet and lowly submission to the [illegible].

We recollect a striking case of this sort in the course of our ministry. We had just entered upon a new field of labor, and were anxiously hoping for an early blessing upon our efforts. We were informed by the Wardens that certain persons, whose names were given to us, were decidedly serious, and, it was supposed, would soon unite themselves with the Church. We of course made it a point to pay an early visit to these individuals—and to give them such counsel as we supposed they required. Among those who particularly claimed our early attention, was a maiden lady, whom we shall designate as Anna F——. She had passed through various earthly trials, had seen the emptiness of sublunary things, and was deeply convinced that nothing but religion could give her the happiness for which she sighed. She had been well instructed in the Scriptures. Her doctrinal views in the main were remarkably correct. She knew that she was a sinner—that she must go to Christ in that character and trust in him by an act of simple faith before she could obtain either pardon or peace. She knew that she had a corrupt heart that must be changed and created anew by the power of the Holy Ghost—before she could be fitted for the service of God, or the enjoyment of heaven. She also knew, that the sinner's great refuge was prayer—earnest calling upon God. And yet, strange to say, she had never fully resorted to this. She read the Scriptures a great deal—but felt an unconquerable reluctance to call upon God, or approach Him in the act of prayer. To this point, therefore, as her pastor, we directed her attention—urging upon her the duty of prayer—and reminding her of the many promises annexed to the faithful performance of it—God would give his Holy Spirit to them that asked—He had pledged his own sacred word, that they that asked should receive—if, therefore, she wished for a new heart—for pardon through the blood of Christ—a place and name with the redeemed, she was told that, she must pray—she must call upon God—she must ask for the things she desired.

The counsel thus given was not wholly without its effect. We believe, that from the day of this conversation, Anna F. became regular at least in the external duty of prayer—though we have reason to fear that her heart was not very deeply interested in the things she asked for. The conversation we had at this time with Anna F——, and on other occasions, during the early months of our ministry, led us to hope that she was indeed not far from the kingdom of heaven. In the mean time, many who appeared wholly careless, became awakened, and through the constrainings of divine grace, were led to give themselves up in an everlasting covenant to the Lord. The dew of God's heavenly grace seemed to fall richly upon this portion of his heritage.

Whole families felt the power of God's message—and yielded to the influence of his Spirit. Father and mother—husband and wife—brother and sisters, came in one blessed company, to enter the fold and join themselves unto the God of [illegible]. How solemn and impressive was the scene which we were permitted to behold, of the entire chancel encircled, and that month after month with those who had come to renounce the world, and by baptism to put on Christ. Among those upon whom the holy symbol was poured in the name of the Father, and of the Son, and of the Holy Ghost, were the hoary head of age—the temples of youth—the rigid brow of care, and the smooth features of beauty, as yet untouched by the rough blasts of life's tempests; but, alas, among the number was not seen Anna F——! She witnessed all these affecting scenes and wept over them, and yet remained the same. Her pastor, amid most exhausting labors, did not forget her. His visits were almost weekly renewed. A hundred times he felt discouraged by her case, and as often his hope were revived by the apparent development of some new interest on her part. She regularly attended upon all the services of the Church, and received with much apparent gratitude all the counsel of her pastor. But still she was not decided. She confessed that she had not given her heart to the Lord—she had not fled to Jesus for refuge. She was waiting to be acted upon. She was not ready herself to take one step towards Christ—but still hoped that he would come and save her. The conversion of other sinners affected her often to tears, but still she was not ready to leave all and go with them.

In this way things went on for years, Anna F—— always appeared serious, and even anxious—but never decided. She still lingered without the gates. In the course of regular parochial visitation we called at her residence. We found her alone, and as usual, apparently quite ready to listen to and participate in religious conversation. At this time, however, she told us that she felt farther than ever from divine things—that she had been seeking, and reading, and praying for years to no purpose, and she was disposed to give the whole matter up. There was a lightness in her manner, and an apparent indifference to the whole subject, that truly startled us. We had never witnessed any thing of the sort in Anna F—— before. As her pastor who had long watched and waited with the hope of bringing her in, at last, as a straying sheep into the fold, we felt compelled to speak to her very plainly and solemnly, which we did in substance as follows:—

"My dear friend, allow me to speak to you as one that must give an account before God. God has long sought you, but you have steadily resisted his hand. What could he have done more for you, that he has not done? He has offered you a free, and complete salvation in Christ, which you will not accept. He has sent his Holy Spirit, to strive with you and draw you to himself, which you have resisted and grieved. He has given you a pastor who has earnestly [illegible] whose [illegible] you will not heed. He has spared you every years, and [illegible] after you, but you have refused to hear. Now what reason would you have to complain, if he should withdraw his Spirit, and leave you to perish? The very indifference you speak of and manifest is of itself a most alarming token, that God may indeed be giving you up. And if he gives you up your pastor can do nothing farther for you. Indeed it [illegible] now are of

no service to you I have ever tried to be faithful. I have kept back nothing that I thought profitable to you, and now I call you to witness that if, at last, you perish, I am free from your blood. Do not take the flattering unction to your soul that you have done all that you could. Were you to seek the Lord, one hour in earnest, the blessing of salvation would be yours. You have not yet thus sought him. The time, of seeking him, to you, may be short. You recollect that very solemn declaration that "he that being often reproved hardeneth his neck shall suddenly be destroyed and that without remedy." O for once let your mind be shut up to the awful conviction, that you must seek the Lord at once—to-day—this very hour, or run the hazard of being shut out from his presence forever. I leave you to think on those things."

We immediately rose and took our leave. Anna F——, to all appearance, listened to these remarks with as little emotion as though she had been a marble statue. To all that was said she made no reply whatever. We returned home, casting our care on the Lord—feeling that we had discharged a painful duty, but thinking it very probable that we had given great offence—though what was spoken had been spoken kindly, yet very emphatically and decidedly. We retired to our study, and sat for some time musing upon the various scenes through which a minister is called to pass in the faithful discharge of his duty. While thus musing on these things, a ring of the bell reminded us of the presence of a visiter and soon a message came to us that Anna F—— was below, and was very desirous to see us. We immediately hurried down to meet her. Her first appearance almost startled us. We had never seen so great an external transformation in so short a period.

Her look was usually exceedingly melancholy, and downcast. She seldom smiled. Ordinarily the expression of deep anxiousness sat upon every line of her countenance. All this was now gone, and her face was lit up with smiles, and heavenly radiance. We could hardly credit our own eyes. She instantly seized our hand, and poured out the warmest and most enthusiastic expressions of gratitude for the unwearied interest we had felt in her, and especially the faithful warning we had given her that day.—"It has been"—said she—"as life to the dead to me—O rejoice with me, my pastor, I have found Him whom my soul longeth after."

For the moment—so dull was our faith, that the thought forced itself upon us that Anna F— had certainly become daft: for she could hardly sit down, or refrain from the strongest expressions of laughter and joy. After becoming a little more composed, however, she stated to us the following facts in reference to what had transpired and how she had been led to her present state of mind.

"Your pastoral calls have ever been a source of high gratification to me. When you called to-day, however, I felt as though I should have preferred to have avoided meeting you. For years I had not felt such indifference to divine things—or my heart so perfectly callous and steeled to every impression of religion. The solemn address you made to me fell like water upon the barren rock, and did not wake up one tender feeling in my heart. My heart remained throughout as cold as the frozen icicle. But when you rose up to leave me—the thought, sudden as the lightning's flash, burst upon me, my pastor has given me up, and God may also be about to give me up forever. This thought was like a barbed arrow to my spirit; you had no sooner closed the door, than I arose, turned the key, fell on my knees, and determined I would never again rise up till I had made a full surrender of myself to the Lord. Long and earnestly did I pray unto God bathing the very floor with my tears—and while I thus prayed, full of darkness and sorrow, gently and sweetly heaven's light broke in upon me—the whole plan of mercy seemed to open to my view in a way wholly new—there appeared to be a fullness in Christ which would even meet my case—and as I continued to cry 'Lord, I give myself away, take me as I am—and save me wholly by thy grace.' I felt strangely emboldened to lay hold of the promises, and rest my soul on Jesus. Instantly my sorrows ceased—I felt filled with joy—and then began to wonder at myself that I could have so long kept away from such a Saviour as I now saw Christ to be. I now clearly discovered, that, from the beginning, the whole difficulty had been in myself—that I might have been saved years ago, but for the reluctance—the unwillingness of my proud heart to submit to Christ."

Though there had occurred just what I had been praying for, I still feared it might be delusion. I exhorted her to be humble and watchful—to be much in prayer—and not to trust too much to particular frames of mind. Though I had no doubt that conversions sometimes occurred as sudden as this, and there appeared every evidence of sincerity—and an intelligent view of the gospel, I still thought that such cases ought to be examined thoroughly. I did not encourage her to come forward to baptism at once, but desired first to have an evidence of the stability of the change which had now apparently occurred. That evidence was abundantly furnished. The transformation in her character was complete. A more decided, consistent, stable Christian I never met with. After a few weeks, Anna F——, she who had so long lingered near the door of the kingdom, publicly and solemnly entered in through the sacramental door of baptism—and in the presence of the great congregation, was "signed with the sign of the cross, in token that hereafter she should not be ashamed to confess the faith of Christ crucified, but manfully fight under his banner against sin, the world and the Devil, and continue Christ's faithful soldier and servant unto her life's end." Thus through the mighty power of God's grace was the lingerer, at last, brought in.

THE REVIVAL AT KRISHNAGHUR.—Our readers cannot have forgotten the delightful intelligence, that has been communicated through our columns, from time to time, during the last four years, in relation to the wonderful awakening, and conversion to Christianity among the heathen at Krishnaghur. The Spirit of the Lord descended as though with a mighty wind, and thousands sunk in the grossest idolatry, were at once roused up from the valley of death, and led to cry out for Jesus—the great deliverer. Bishop Wilson of Calcutta, under whose spiritual supervision, these amazing scenes occurred, while he communicated the delightful intelligence to his friends in England, at the same time stated, that in all human probability, some of these apparent conversions would prove unsound—and that even of those admitted into the pale of Christ's Church, some might prove unstable. This opinion was grounded upon the known principles of the human mind. He also at that time suggested, that "imminent dangers would beset these infant churches, both from the weakness of the native character, and the instability and inefficiency of the native Catechists." The evils apprehended have not occurred to the extent feared. From one of the last Nos. of the London Missionary Register, we learn, that the number that have been baptized in this district exceeds 3000. *Six hundred* of this number have been added during the last year—all of these having been on the list of inquirers for one, two and three years. We are informed that

"The Baptized Converts are scattered through many villages, in which they reside among Heathens and Mahomedans. The villages, as our readers are aware, have been distributed into five districts. In each district a resident Missionary is located; in each a Church is built, or is in the course of erection; and also Boarding Schools for the children of Native Christians. The expenses of the erection of the churches and schools, and of the support of the boarders, are defrayed by local subscriptions, independently of the funds of the Society.

"The labour of the Missionaries has been almost wholly bestowed upon the pastoral superintendence of their congregations; which, it must be remembered, consist of recent converts suddenly called out of the gross darkness of heathen superstition and vice, and seldom possessed of that decision and energy of character, which are found among Europeans."

MISSIONARY CONTRIBUTIONS.—We have been interested in looking over the last annual report of the Board of Missions, to notice the liberal efforts of some of our churches. While only about *one half* of the churches in the United States have contributed at all, some of these have manifested great liberality. We have selected the *twelve* largest contributions, as a specimen of the efforts which have been made, though undoubtedly many of the smaller churches may have actually contributed still more in their proportion than these. We would not forget therefore while we present this statement, the Saviour's comparison between the rich "of their abundance," and the poor of "her penury."

St. Paul's Church, Boston,	$3285 11
St. George's Church, New York,	2250 69
St. Ann's Church, Brooklyn,	2091 73
St. Peter's Church, Charleston, S. C.,	1911 19
Ascension, New York,	1673 88
St. Peter's Church, Philad.	1529 71
St. Philip's Church, Charleston, S. C.	1322 20
St. Michael's Church, Charleston, S. C.	1318 64
Epiphany, Philadelphia,	1202 00
Christ Church, Hartford,	983 11
St. Andrew's, Philadelphia,	958 41
Grace Church, Philadelphia,	913 25
	$18518 81

In connexion with this, the following extract from the Report of a Committee in the last Massachusetts Convention, will not be inappropriate.

The committee to whom was referred the Annual Report of the Board of Missions presented to the Convention the following interesting statistics:

The number of communicants in this diocese at the last annual meeting of this Convention, was 3554.

The amount contributed the past year, for State Missions, appears to be	$3,153
For General Domestic Missions,	2,771
For Foreign Missions,	4,568
	$10,495
The average contribution, per communicant, for State Missions, has been nearly	$ 90
For General Domestic,	80
For Foreign,	1 30
On the aggregate,	2 90

From authentic documents in the possession of your committee, and now subject to the inspection of the convention, it appears, that the highest rate of contribution, per communicant, made by any other body of Christians in the United States, for Foreign Missions, to wit, the Congregational Church in Massachusetts, is $1 10 each. The average rate, of the various religious bodies which contribute to the operations of the Board of Commissioners for Foreign Missions, of the Congregational and Presbyterian Churches, is seventy cents, per communicant. The average rate contributed by the Congregational Churches in New England, is fifty cents.

That one fourth of the Congregational Churches in New England do not contribute anything for Foreign Missions, and only one half of the Presbyterian and Congregational Churches together.

That in our Church, of forty-two parishes and congregations of this Diocese, thirty-six have contributed to Foreign Missions, and *all* save one, to one or other of the departments of missionary work.

These statements are not made with the view to disparage other religious communities—God forbid—nor unduly to exalt our own—but that it may be seen that we are not wanting in the performance of *a part* of our duty; and with the view to encourage ourselves to proceed to the *fulfilment* of it. It is to be feared, that, as a body, we do not *generally* contribute to the extension of the interest of the kingdom of our blessed Redeemer as we ought,—few only, as yet, it must be confessed, are duly alive to the sense of this great privilege; and the object of this exposition, mainly, is to show, that when all *shall* be so alive, we have the power in this Diocese, small though our numbers comparatively are, to effect a vast amount of good on the earth.

THE FOREIGN SECRETARY.—It will be seen by a statement in another part of our paper, that the Rev. P. P. Irving has accepted the appointment of Secretary to the Foreign Committee.

NEW AGENT.—Mr. Gideon H. Osborn, Bookseller at Poughkeepsie, N. Y., has been appointed an Agent for the Episcopal Recorder.

TO CORRESPONDENTS.—We do not think any valuable object would be attained by publishing the article sent us by "Nec Pascyte." The evil which he laments is undoubtedly widely spread in the Church, but it has not, and, we have faith to believe will not, affect the vital and organic parts of our ecclesiastical system. Our wisdom is to cling to the Church—to endeavour to study more faithfully and bring out more clearly, its spirit and character. Prayer as our correspondent suggests, is indeed, most important. God will fulfill his promise in answer to united, fervent, faithful prayer, *when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.*

Clemens, can hardly have been an attentive reader of our Journal for any length of time, and still be in doubt as to our views on the points he enumerates. We do not think any advantage would arise from a formal discussion of these points. We have controversy enough in the Church, without starting any new ones.

We are indebted to several correspondents for favors—the communications of some of them will appear in our next No.

The Obituary Notice from the Southern Churchman which we have been requested to insert will appear in our next.

NEW PUBLICATIONS.

REMAINS OF THE REV. RICHARD CECIL, M. A.—TO WHICH IS PREFIXED A VIEW OF HIS CHARACTER. BY JOSIAH PRATT, B. D. F. A. S. *New York. Robert Carter, 58 Canal st.*

For sale in this city, by *Lindsay & Blakiston, N. W. cor. of Fourth and Chestnut sts.*

Few works of human production, that have ever been published in the English language, have been more useful than these "Remains." We do not know how Mr. Carter could have conferred a greater favor upon the American religious public, than by giving a re-print of this work, which has passed through eleven editions in England. Mr. Pratt, the Editor, and author of the biographical sketch that is prefixed, was for a long period the curate of Mr. Cecil, and enjoyed his particular intimacy. Many of the sentiments contained in the "Remains," which are like so many gems of Christian truth, were uttered by Mr. Cecil in the clerical meeting that regularly assembled in the Vestry room of St. John's Chapel, Bedford Row. Of this meeting, so redolent with the spirit of prayer—and of holy intercourse among brethren of kindred spirits, Mr. Pratt was an attendant member and regularly though privately, took down Mr. Cecil's remarks. This seems quite providential, as Mr. Cecil left so few of his thoughts in writing. He uniformly preached extemporary, though with remarkable accuracy of language and strength of reasoning.

THE COMMUNICANT'S COMPANION. BY THE REV. MATTHEW HENRY. WITH AN INTRODUCTORY ESSAY. BY REV. JOHN BROWN, EDINBURGH. *New York: Robert Carter, 58 Canal st.*

For sale in Philadelphia, by *Lindsay & Blakiston*—as above.

The name of the author of this excellent volume would of itself be of sufficient recommendation. It breathes the same persuasive, gentle, deeply pious, heavenly spirit, that glows on the pages of the Commentary.

THE WRONGS OF WOMEN. BY CHARLOTTE ELIZABETH. *New York: M. W. Dodd.*

For sale in Philadelphia, by *Lindsay & Blakiston*—as above.

This volume depicts in the author's own peculiar and graphic style the overworking, and the oppressive wrongs inflicted upon large portions of those girls who are employed by Milliners and Dress makers in London. Considerable investigation has of late been directed to this matter, and it is ascertained that in the single city of London there are 15,000 apprenticed or otherwise employed by Milliners and Dress-makers—many of whom are obliged to work incessantly 20 hours out of the 24.

UP AND BE DOING. BY CHARLOTTE ELIZABETH.

By the same publisher—and for sale at the same place in Philadelphia, as the preceding volume.

This also will be found a volume of delightful character, marked with all the striking peculiarities of the eminent author's rich and brilliant mind.

We have received the August No. of "The Medical News," published by Lea & Blanchard, and also the August No. of the "Advocate of Peace."

We have received from Wm. H. Graham, No. 98 Chestnut street, No. 8 of the "Illustrated Prayer Book." Some of the embellishments in this No. are very beautiful.

No. 5 of the "Pictorial History of the United States" has made its appearance, and continues to be well sustained.

We have received the August No. of Littell's "Museum of Foreign Literature"—also "Speech of the Rev. Dr. Matthews, on the Lawfulness of Marrying a Deceased Wife's Sister." Sold by *John Pennington.*

LECTURES ON THE SECOND ADVENT OF MESSIAH BY REV. EDWARD WINTHROP, A. M. *New York. John S. Taylor & Co.*

We have already noticed this volume. Mr. Winthrop adopts the view of the premillennial advent of the Saviour.

Sold in Philadelphia by *John Pennington.*

We have received the August No. of "Campbell's Foreign Magazine," which contains three beautiful engravings and 111 pages of reading matter—one of the engravings is a likeness of Lord Brougham. The present No. of this work completes its first year. It is hereafter to be issued semi-monthly.

Also No. 8 of "Llorente's History of the Inquisition," by James M. Campbell & Co., 98 Chestnut street, and by the same publisher, "Animal Chemistry, or Organic Chemistry in its application to Physiology and Pathology."

Intelligence.

DOMESTIC.

DIOCESAN.

PENNSYLVANIA.

For the Episcopal Recorder.

TO THE FRIENDS OF THE CAUSE OF OUR LORD JESUS CHRIST AND HIS CHURCH.

You have learned from the public vehicles of information, the immense injury done to the western part of our city, and the suburbs adjacent to the Schuylkill, by the frightful hurricane of Saturday night, the 5th inst. The Church of St. Matthew, Francisville, has been a sufferer to a considerable extent. A part of the roof has blown off, the whole of the ceiling has been damaged and is expected every hour to fall; the water that fell on the floor of the church and penetrated into the Sunday-school room, prevented the congregation from worshipping in their once commodious and beautiful sanctuary, on Sunday the 6th. What renders this stroke of an afflicting but all-wise and gracious Providence the more heavy, is, that the Vestry had lately enlarged, and re-modeled, and plastered their church at some expense, and had not paid all the bills of the mechanics. In the midst of their indebtedness the Lord has sent the late calamity. The funds of the church are completely exhausted, and the exertions of the congregation are almost paralyzed. Will not the Lord's people aid us? We trust in Him in whose hands are the hearts of men, that our appeal will not be in vain.

(Signed.) JACOB M. DOUGLASS, *Rector.*
JAMES FLINN, *Warden and Treasurer.*
Francisville, August 7th, 1843.

The benevolent will please send their benefactions to Mr. John Beary, No. 118 Chestnut st., between 3d and 4th.

On Monday, August 7th, the Corner-stone of All Saints' Church, Paradise, was laid by Bishop H. U. Onderdonk. Addresses by the Bishop and the Rev. Mr. Bowman. The Rev. Mr. Buchanan, the rector of the parish, assisted in the services.

CONFIRMATIONS.—On Sunday morning, Aug. 6th, Rt. Rev. H. U. Onderdonk, administered the holy rite of confirmation to *nine* persons, in the Church at Piquea, and on the afternoon of the same day he visited Leacock, and confirmed *ten*. On Monday, Aug. 7th, confirmed *eleven* in the Church at Paradise.

We have received a copy of a recent correspondence between the Rev. Mr. Grigg and the Vestry of St. Timothy's Church, from which we learn that Mr. Grigg, in consequence of severe indisposition, and in compliance with the advice of his Physician, has resigned the charge of St. Timothy's. His letter addressed to the Vestry containing his resignation, is responded to, on their part, in a very kind and complimentary manner.

The Rev. Wm. C. Cooley, has received, and accepted, a call to the Rectorship of St. Timothy's Parish, Spring Garden—vacant by the resignation of the Rev. John Grigg.

For the Episcopal Recorder.

ST. JAMES' CHURCH, PERKIOMEN.

Messrs. Editors,—As it is always interesting and encouraging to hear of the increase and enlargement of our beloved Zion, I send you the following account of the laying of the corner-stone of a new edifice, about to be erected for St. James' Church, Perkiomen. This being among the oldest of our congregations in the diocese, a brief sketch of its origin and progress, will, I doubt not, be acceptable to the Episcopal public.

A missionary from England, (the Rev. Evan Evans,) sent out by Bishop Compton of London, as the first Rector of Christ Church, Philadelphia, officiated in Perkiomen occasionally as early as the year of our Lord 1700. A stone church was erected in the year 1721. Which, it is supposed, took the place of a log church, built at a time now unknown. The stone building having become too small for the accommodation of the congregation, and being much impaired by the lapse of years it was deemed expedient to take it down and appropriate as much of its materials as could be used in the erection of a new and more commodious edifice.

A subscription for this purpose was accordingly circulated last spring, and funds principally contributed by the congregation.

The corner-stone was laid with appropriate religious service under favourable circumstances on the 1st inst. The day was most delightful and propitious to the occasion. The seasonable rain of the day previous seemed to make all nature smile, and contribute to the joy and pleasure of those who participated in the services.

At an early hour in the morning persons were seen gathering from all the country around, to witness the imposing ceremony. The commencement of the exercises were deferred until 12 o'clock, in expectation that some of the brethren from your city, whom we had reason to believe would arrive in the Norristown train of cars, whither two conveyances had been sent to meet them. But in this reasonable expectation we were disappointed. The carriages returned without them.

The congregation then assembled in the beautiful grove belonging to the parsonage. The morning service was performed by the Rev. G. Mintzer, Rector of the parish. It was followed by a most interesting and appropriate address by the Rev. R. U. Morgan, Rector of Christ Church, Reading. After which we proceeded to the spot where the church is to be erected, at the skirt of the grove. The 24th Psalm was read by the Rev. Nathan Stem, Rector of St. John's Church, Norristown. The corner-stone was then laid by the Rector, after which the Rev. Mr. Stem mounted the stone and delivered an address that was listened to with great interest, by the immense assembly. The Rev. William N. Diehl, Rector of St. Thomas' Church, Whitemarsh was also present.

St. James' Parsonage, Montgomery Co., Pa., Aug. 4 1843.

NEW HAMPSHIRE.

The Journal of the proceedings of the forty-third Convention of this diocese has been received. The Convention met on the 28th of June, in St. Thomas' Church, Dover. The number of clergy canonically resident in the diocese of New Hampshire is stated to be *ten*; seven of which were present at the Convention. One new Church was received into union with the Convention. The committee to whom was referred the consideration of supplying the Episcopate, vacated by the death of Bishop Griswold, made the following report which was unanimously adopted.

"That in consideration of the uncertainty of obtaining Episcopal Supervision from any Bishop of the neighboring Dioceses—and from the belief that the Church in the Diocese of New Hampshire would be more rapidly extended by having a Bishop of her own, and that thus, more vigor and efficiency would be infused into all the operations of the Church in this Diocese—they submit the following resolutions to the consideration of this Convention.

"*Resolved*, That the Clergy of this Diocese are requested to call on the Standing Committee, to give the notice required by the 11th Article of our Constitution, for a Special Convention, to make choice of a Bishop.

Resolved, That the Standing Committee be instructed to ascertain and report to the Special Convention, to be holden to fill the vacancy in the Episcopate, in what way support may be obtained for a Bishop in this Diocese, and to report also, what steps are proper to be taken to obtain any donations or funds intended for the benefit of the church in this Diocese. All which is respectfully submitted.

MASSACHUSETTS.

BISHOP EASTBURN'S APPOINTMENTS FOR VISITATION DURING THE MONTHS OF JULY AND AUGUST.

Ninth Sunday after Trinity, August 13, Pittsfield. Monday, 14, Lanesborough. Tuesday, 15, Ashfield. Wednesday, 16, Greenfield. Thursday, 17, do. Friday, 18, Montague. Tenth Sunday after Trinity, August 20, Northampton.

WESTERN NEW YORK.

Bishop De Lancey officiated at Youngstown, Niagara Co., on the 24th ult., and confirmed *three* persons; he also held a confirmation in St. Paul's Church, Allen's Hill, Ontario Co., on Sunday the 30th, and administered this apostolic rite to *six* persons.

The Rev. P. P. Irving, whose appointment as Secretary to the Foreign Committee of the Board of Missions was recently announced, has accepted the appointment and resigned the Rectorship of Trinity Church, Geneva. He took leave of his congregation in a sermon on Sunday last, in a very feeling and affectionate manner. He has been very happily successful in this interesting parish. The congregation having much extended under him, and the number of communicants has, we believe, considerably more than doubled. Many tears attest the hold he had upon the affections of his people, and very many prayers will follow him to his new field of labour, where we trust he will be highly useful, and hope as happy and as much blessed as in his former relations.—*Gospel Messenger.*

DELAWARE.

ST. ANDREW'S CHURCH.—We understand Bishop Lee has accepted the invitation to become the stationary pastor of St. Andrew's Church of this city. We are glad the congregation of St. Andrew's have been so fortunate, as to procure the excellent services of this intelligent and truly Christian minister of the gospel.—*Delaware Republican.*

MARYLAND.

We have received the Journal of the *fifty-fifth* Annual Convention of the Protestant Episcopal Church in Maryland, held in St. Paul's Church, Baltimore, May 31st. The present number of the clergy in the diocese is 90, of whom 68 attended the Convention. The Bishop states in his annual address, that he has canonically visited *forty-two* parishes, in which he has officiated in *sixty* churches and other places of worship, besides having "occasionally visited *twenty* other parishes, and officiated at *twenty-two* places;" he has administered the communion *sixty* times, preached 146 times, baptized *thirteen*, consecrated *two* churches, ordained *three* deacons and *four* priests, instituted *two* rectors, and confirmed 867 persons at 78 times. The Bishop also states that there are in the diocese *seventeen* candidates for holy orders, and *eighteen* others in various grades of preparation or applicancy for admission. Two new churches were received into union with the Convention.

Ecclesiastical Calendar.

NINTH SUNDAY AFTER TRINITY.—August 13. *Proper Lessons* for Morning Service, Num. xvi. Acts xvii. Evening, Num. xvii. James i.

TENTH SUNDAY AFTER TRINITY.—August 20. *Proper Lessons* for Morning Service, Num. xxii. Acts xxviii. Evening, Num. xxiv. James ii.

ELEVENTH SUNDAY AFTER TRINITY.—Aug 27. *Proper Lessons* for Morning Service, Deut. iv. to v. 41. Matt. xxvi. Evening, Deut. v. James iii.

TWELFTH SUNDAY AFTER TRINITY.—Sept. 4. *Proper Lessons* for Morning Service, Deut. vi. Matt. vi. Evening Deut. vii. James iv.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Pottstown,	Sunday,	August	13th,	Morning
Douglassville,	do.		do.,	Afternoon
Phoenixville,	do.		do.	Evening
Yardleyville,	Sunday,		20th,	
New London X Roads,	Sunday,		27th,	Morning
West Marlboro',	do.		do.	Afternoon
Mauch Chunk,	Sunday,	Sept.	17th,	
Beaver Meadow,		do.	18th,	Evening
Berwick,		do.	19th,	Evening
Athens,		do.	22d,	
Towanda,	Sunday,	do.	24th,	
Troy,		do.	25th,	
Coudersport,		do.	27th,	Evening
Smethport,		do.	28th,	A. and E.
Coudersport,		do.	29th,	Evening
Wellsborough,	Sunday,	Oct.	1st,	
Blockhouse,		do.	2d,	A. and E.
Lock Haven,		do.	4th,	Evening
do.		do.	5th,	Morning
Jersey Shore,		do.	6th,	
Williamsport,	Sunday,	do.	8th,	
Muncy,		do.	9th,	
Bloomsburgh,		do.	11th,	
Danville,		do.	12th,	
Sunbury,		do.	13th,	
Schuylkill Haven,	Sunday,	do.	15th,	Morning
Minersville,	do.	do.		Afternoon
Pottsville,	do.	do.		Evening

ST. TIMOTHY'S CHURCH, S. G.
Next to the North east Corner of Ridge road in Spring Garden st.

Divine service will be held in this Mission House on the next, and each ensuing Sunday, commencing at 10 o'clock in the morning, and at 8 o'clock in the Evening. The Public generally are respectfully invited to attend. *Seats Free.*

ACKNOWLEDGMENTS.

RECEIPTS OF THE BISHOP WHITE PRAYER-BOOK SOCIETY SINCE JULY 7.

From Christ Church, Phila.	$15 00
Ladies Sewing Society of St. Paul's Ch., Erie, Penn.	5 00
Christ Church, Wellsboro', Va.	2 00
St. Luke's Church, Georgetown,	3 00
E. W. W. Waterstreet, Huntingdon Co., toward appropriation to Bishop McCoskry,	10 00
	$35 00

WM MUSGRAVE, Treasurer,
Aug 8, 1843. No 175 Market st.

The following donations to the Sabbath Missionaries have been received:

From the Female Association of St Luke's Church, Germantown,	$10 00
P. P. D.	2 00
	$12 00

WM. MUSGRAVE,
No 175 Market st.

FOR KENYON COLLEGE.

"A Friend to Kenyon,"	$ 5 00
"The Widow's Mite,"	2 50
"A Subscriber,"	5 00
"Hon. John N. Conyngham $10—Amzi Fuller, Esq. $5—J. J. Slocum, Esq. (educated at Gambier) $5—A. T. McClintock, Esq. $5—Luther Kidder, Esq. $5—Col. W. Lee $5—Martin Long $5—Geo. W. Woodward $10," —per Rev. George W. Woodward, Wilkesbarre, Pa.	50 00
St. Peter's, Philad.	5 00
L. A. C.	10 00
Previously acknowledged,	833 50
	$911 00

WM STAVELY & Co.

NEW BOOKS.

DR. JARVIS on the Second Advent of our Lord, being a refutation of Mr. Miller's views.

Drs. Smith and Anthon's Statements of the Facts relating to Mr. Carey's ordination.

The Wrongs of Women, by Charlotte Elizabeth. In press and will be published in a few days.

Bland's Family Commentary now complete in 3 vols.

For sale by H. HOOKER,
No 178 Chestnut st. opposite the Masonic Hall.

CHURCH BOOK DEPOSITORY.

R. S. H. GEORGE, No. 25 South Fifth street, above Chestnut.

NEW BOOKS.

Second Causes; or Up and be Doing. By Charlotte Elizabeth 1 vol. 18mo.

The Wrongs of Women. By the same. 1 vol. 18mo.

A Second Letter to N. Wiseman, D. D., on the foundation of the Romish Doctrine of Satisfactions, Indulgences, Purgatory and Suffrages for the Dead. By the Rev. Wm. Palmer, M. A., of Worcester College, Oxford.

A Third Letter to N. Wiseman, D. D., on the Romish Doctrine of Satisfactions. By Rev. Wm. Palmer, M. A.

The Doctrine of the Church; A Sermon Preached in St. James' Church, Philad., at the opening of the General Convention of the Protestant Episcopal Church, Wednesday, May 17, 1829. By the Rt. Rev. Richard Channing Moore, D. D. Aug. 12.

ECLECTIC MUSEUM.

FOR August, is just published, it contains a beautiful Engraving. The Enchanted Island, by Mr. Sartain, from a painting by Danby.

Lord Strafford.—British Critic.
Original Letters of Southey.—Bentley's Miscellany.
Reminiscences of Men and Things.—Fraser's Magazine.
Sir Francis Chantrey and Allan Cunningham.—Fraser's Magazine.
Memoirs of the Rev. John Williams.—Tait's Magazine.
A Sleigh Drive in Canada West.—United Service Journal.
Life, Times, and Doctrines of Confucius.—Asiatic Journal.
Use of Oriental Images in Poetry.—Asiatic Journal.
Railway Travelling and the Toll Question.—Westminster Review.
Spinoza's Life and Works.—Westminster Review.
Scott Rides in an Author's Omnibus.—New Monthly Magazine.
Cromwell's Letters to his Family.—Christian Observer.
Arago's Life of Herschell.—Foreign Quarterly Review.
Twelve Reasons for Paying your Debts.—Spectator.
Amateur Pains.—Chambers' Edinburgh Journal.
Poetry, Miscellany, Science and Arts, Obituary, Bibliographical Notices, &c.

For sale at the office No. 20 Arcade, east Avenue

SCHOOL FOR YOUNG LADIES,
PHILADELPHIA.

THE REV. C. J. GOOD, Late Professor of Ancient Languages, in Washington College, Hartford, will open his school for Young Ladies on the first of September next.

The Academical year, of ten months, is divided into two terms of five months each; the first commencing on the first of September, and ending on the thirty first of January; the second commencing on the first of February, and ending on the thirtieth of June.

Pupils can enter during a term, but are expected in all cases to remain till its close.

The course will embrace a thorough and extensive English Education; with instruction also in Latin and French.

TERMS.

For instruction in the elementary and higher branches of English, including Reading, Writing, Arithmetic, Mathematics, Biblical Studies, Intellectual and Moral Philosophy, Logic, Rhetoric, &c.,

To pupils over twelve years of age, per quarter,	$12 50
To pupils under twelve years of age,	10 00
Latin,	5 00
French,	6 00
Fuel, Pens and Ink,	1 00

Text books furnished (if desired) at the usual store prices. Payable quarterly.

Further information may be obtained at 194 South Ninth street, or from the

Rt. Rev. H. U. Onderdonk,	Lewis R. Ashhurst, Esq.
Rev. Dr. Tyng,	Dr. C. Morris,
Rev. Mr. Neville,	Cornelius Stevenson, Esq.
Rev. Mr. Spear,	T. I. Wharton, Esq.
Rev. H. Hooker,	W. P. Cresson, Esq.
Caleb Jones, Esq.	

BARLEYWOOD SEMINARY.
MRS. E. JOHNSON, PRINCIPAL.

Miss ANNA F. CHISHOLM, Miss L. N. HAVEN,
Miss R. M. MOORE, *Music Teacher, &c.*
Associate Teachers. Miss E. HILDEBRAND,
Teacher in Needle work.

THIS Institution is situated in that delightful part of Maryland, termed Maryland Tract, two miles from the Baltimore and Ohio Railroad, and is now open for the reception of pupils.

It is a quiet, pleasant and healthy site, offering every inducement to parents and guardians who wish to place their charge in a valuable establishment. The Principal is a watchful guardian, and devoted Christian. The teachers are experienced, and worthy of their trust, and the discipline of the Institution based on moral, social, and religious principles. The Academic year contains two sessions, one beginning September 14th, and ending February 22d. The other commencing February 23d, and ending July 27th.

For Board, Tuition, and all necessary expenses per session,	$70 00
Music,	25 00
French, Latin, and Drawing each	10 00
Needle Work,	4 00

Address Mrs. E. Johnson, Petersville, Frederick county, Maryland.

REFERENCES.

Rt Rev. W. Whittingham, Baltimore; Rev. J. Peterkin, Frederick Town; Rev. O. Bulkley, Maryland Tract; Rev. A. Shiras, Battle Town, Virginia; Rev. W. Armstrong, Wheeling, Virginia; Rev. W. Bell, Norfolk, Virginia; Mr. James Cleveland, Hedgesville, Virginia.
Aug. 12—4t.

CHARLOTTE ELIZABETH'S
NEW WORKS.

SECOND CAUSES, or Up and be Doing—and The Wrongs of Women.
Just published and for sale by
JAMES K. SIMON,
Aug. 12—3t. Fifth st. above Spruce.

NEW WORKS, BY CHARLOTTE ELIZABETH.

SECOND CAUSES, or Up and be Doing—and The Wrongs of Women.
Just published and for sale by
EDWARD C. BIDDLE,
No. 6 South Fifth st.

EUROPEAN BOOKS—IMPORTED TO ORDER.

GEORGE S. APPLETON, No 148 Chestnut street, Philad., respectfully informs the Literary Public, that in addition to his regular miscellaneous book business, he has established a Branch in London for the importation of European Books. Among the great variety of publications abroad, comparatively few reach this country. A great inconvenience is therefore obviated by this arrangement, as any person may leave his order for any particular work, and by the rapid communication of steamers the book is at hand in a few weeks.

Books for Incorporated Institutions imported free of duty.

By reason of the small commission of ten per cent. on the cost of importation, he will be obliged to, ask in all cases the probable cost in advance; he trusts, however, that this objection will be obviated by the cheapness and speedy arrival of the books.

G. S. A. has, in addition to this branch in London, an Agent in Leipsic for the supply of all orders for books published throughout Germany—also in Brussels, Paris, Florence and Madrid; so that he is prepared to execute with great fidelity and promptness, all orders intrusted to his care from any portion of the Continental Book market.

Orders intended for the steamer of the 16th of the month, should be handed in two days previous.

G. S. A. issues on the 1st of every month, gratis, a literary bulletin, containing a list of all the new works published in London; a list of new French and German Books, and new American publications, with such other literary information as may be worth recording. Gentlemen desiring the same can have it sent regularly by forwarding address. Aug. 12.

NEW PUBLICATIONS.

AMERICAN S. S. UNION, 146 Chestnut st., Philadelphia.

PERIODICALS.

THE SUNDAY SCHOOL JOURNAL, at 25 cents a year where four copies are sent to one address.

The Youth's Penny Gazette, at 18¾ cents a year where fifty copies are sent to one address.

The Youth's Friend 25 cents a year, single copies.

LIBRARY BOOKS.

Scripture Prints, or the Child's Sabbath pleasantly and profitably employed; embellished with 10 fine engravings—this is a second part to Sunday Reading.

Harriet Fisher, or the Missionary at Home.

The Glory of Israel, or Letters to Jewish Children, by Charlotte Elizabeth.

The Last Days of Boosy; or sequel to Little Henry and his Bearer.

Clara's Childhood—very interesting.

Elizabeth—a true story of a little girl.

Letters to Sunday School Children, by Rev. Dr. Scudder of the Mission to Madras.

Alleine's Alarm to unconverted sinners, at 12½ cts. only.

With many other new publications suitable for children and Sabbath Schools, for sale at the Depository 146 Chestnut st., Philad.; No. 152 Nassau st., New York; No. 5 Cornhill Boston. August 5.

MONEY RECEIVED FOR THE RECORDER.

Mrs. John Bessonett, Bristol, Pa	$2 50
John Sener, Rockville, Pa.	2 50
Mrs. Frances Brockenbrough, Tappahannock, Va.	2 50
Wm. C. Lane, do	2 50
Moses S. Gill, Baltimore, Md	2 50
Geo. T. Clarett, Frostburg, Md	17 50
Thos. H. Marshall, do	11 50
Abraham W. Sparks, Chestertown, Md	2 50
John W. Roebe, Orwigsburg, Pa	2 50
John L. Thomas, Charlottesville, Va.	2 50
James H. Walker, Cincinnati, O	5 00
James A. Cornell, Hartford, Ct	5 00
M. F. Hale, do	1 50
Walter Gregory, Cincinnati, O.	2 50
Miss C. Ward, Marietta, O.	2 50
Mr. B. W. Lovell, do.	5 00
E. E. Fillmore, Zanesville, O.	2 50
Geo. A. Jones, do.	2 50
Robt. Hazlett, do.	2 50
Mrs. Betsy Reed, Putnam, O.	2 50
Levi Rose, Granville, O.	2 50
John C. Sylvester, do.	2 50
Mrs. D. Duncan, Newark,	2 50
Columbus, Ohio—Samuel Brush, $2 50, W. N. Bullitt, $2 50—J. Ridgway, $2 50—Mrs. L. Ransom, $3,	10 50
Washington Kinney, Portsmouth, O.	2 50
Horatio S. Miller, Mt. Vernon, O.	2 50
C. P. Buckingham, do.	2 50
Mary K. Green, Covington, Ky.	5 00
Louisville, Ky.—Mrs. Susan D. Stewart, $5—Mrs. John S. Snead, $5—Benj. O. Davis, $1 25—Thomas Forsyth, $1 25—Dr. S. D. Gross, W. F. Pettet, Samuel Gwathmey, A. Y. Claggett, Mrs. John P. Gray, Rev. Wm. Jackson, and Mrs. Matilda West, each $2 50	30 00
Samuel G. Cornell, Glenville, N. Y	2 50
D. B. Douglass, Gambier, O.	2 50
Wm. A. Hill, Pittsburgh, Pa.	2 50
H. L. Noble, Cleveland, O.	2 00
Rev. Henry F. Hiester, Lewistown, Pa	2 50
Dr. Peyton Grymes, Orange C. H., Va.	2 50
John Patton, Swedesborough, N. J.	1 50
Miss Louisa Warner, Wilmington, Del	2 50
Miss Margaret Conner, do.	2 50
Mrs. Ann Gibbs, Middletown, Del.	2 50
Chestertown, Md.—Samuel Covington, $2 50—Geo. S. Holliday, $5—Rev. J. Flower, $2 50—Mrs. S. H. Barroll, $10—Judge Eccleston, $2 50—Mrs. M. A. Atwood, $2 50—Wm. H. P. Wortell, $2 50—Hon. J. A. Pearce $7 50,	35 00
Richard Olive, Southland, Ky	2 50
Mrs. Harriet Powell, Middleburg, Va.	2 50
P. P. Burr, Fredericksburg, Va	2 50
Mrs. Frances Gordon, Woodbury, P. O. Va	2 50
J. G. Grubbery, Petersburg, Va	2 50
E. Pa[illegible], do	2 50
Rev. Thos. Barton, Buckey's Town, Md	2 50
Miss L. Murdock, Urbana, Md	2 50
	$223 00

Poetry.

For the Episcopal Recorder.

THE CHURCH OF ENGLAND.

Written after reading Dr. Pusey's sermon on the Eucharist.

Easton, Pa., July 30, 1843.

God help thee, Church of England,
In this thy time of need,
God be in this thy trial hour
A present help indeed;
For foes are pressing round thee,
The wary and the strong,
But they who bear the name of friends,
Do work the deepest wrong.

Thou'st been a champion for the truth
And wielded well the sword,
Nor has thy arm yet lost its strength
To battle for the Lord.
No, there are hearts within thee
As true and firm as steel,
Hearts that care not to drain their blood
The truth they love to seal.

Thy Ridleys, Cranmers, Latimers
In spirit live again,
Yea, hosts of living saints hast thou
Like to those martyred men;
But there are traitors in thy walls
Who give thee secret thrust,
Who neath the robe of holy truth,
Betray their sacred trust.

God help thee, Church of England,
Thou art in dang'rous straits,
And foemen are pressing hard
'Gainst thy beleagured gates;
But O! may strength be given thee
Amid the battle's din,
To stand upon thy watch and guard
'Gainst treachery within.

Firbish thy armor, make it bright,
Put on the helm and shield,
And fear not now the two-edged sword
On right and left to wield.
Just to thyself and to thy God,
Fight manfully and true,
And He—tho' earth and hell combine
Shall bring thee victor through.

The prayer of faith is on thy side,
Unshaken trust in heaven,
And hearts that spurn the Romish chains
By their forefathers riven;
Thou standest on the word of truth,
The sure foundation stone,
Thy faith—'tis to be justified
By Christ and Christ alone.

Fear not old Church of England,
Thou shalt securely stand,
When God has swept thy enemies
Like locusts from the land.
Thy hoary walls cemented strong
With blood of martyrs' slain,
Shall lift their hallowed towers to heaven
While England shall remain.

F. M. L.

HYMN

IMITATION OF DIES IRÆ.

That day of wrath, that dreadful day,
When heaven and earth shall pass away,
What power shall be the sinner's stay—
How shall he meet that dreadful day?

When shrivelling like a parched scroll,
The flaming heavens together roll;
When louder yet, and yet more dread,
Swells the high trump that wakes the dead!

Oh! on that day, that wrathful day,
When man to judgment wakes from clay,
Be thou the trembling sinner's stay,
Though heaven and earth shall pass away!

SIR WALTER SCOTT.

Selected for the Episcopal Recorder.

MY FIRST VISIT TO THE FOREST SCHOOL.

I was appointed to accompany Mr. B. the eldest of my companions, who was to preside at the Sunday School of the Forest. We set off as soon as breakfast was over; the bundle we carried—the roughness of the road—the many quagmires which beset our path—and above all, two people climbing over a fence to get into the high-road where we were, reminded us of the Pilgrim's Progress, introduced the pilgrim to our conversation, and made us wish to be pilgrims indeed.

There is something peculiarly attractive in the beauties of nature. Winter may deprive her of some of her richest trappings; but still she retains her grandeur and magnificence. The branches of the trees and shrubs though bare, yet from their order and appearance, awaken our expectations of returning spring; and remind us of that glorious resurrection, when

'bone shall fly to meet
His fellow-bone, instructed by the hand
That formed them first companions;'

and though now stripped of its mantle of clay, shall be new clothed with incorruptible flesh; whilst the solidity and variety of the ground itself call upon us to adore his power, who laid the foundations of the earth, by whose word the mountains stand fast; and at the same time, call our attention to the consummation of all things, and admonish us to look for new heavens and a new earth, wherein dwelleth righteousness.

But even amidst the general gloom of winter there are seasons when an unusual serenity of the sky, and mildness of the atmosphere combine to give the face of nature a pleasing aspect. A similar effect was now produced. I felt the impulse. The bounding hills on every side, some of them covered with trackless forests, as far as the eye could reach; others, over which we passed, affording an extensive view of an open and beauteous waste of country, spotted here and there with many a rural cot, and bounded by other richly tinted hills, which, from their prodigious height almost demand the name of mountains, forcibly attracted my attention.

When I sometimes stopped to look, my companion, whose thoughts were more engaged in considering the duties of the day which were before him, and whose frequent visits had excited in his breast a lively interest and attachment for the children, reproved me, by bidding me remember that they were waiting for our instruction. I felt the justness of the reproof, and we accordingly quickened our steps.

After a walk of about an hour and a half, we arrived at the spot. It was a neat and humble cottage, situated on the brow of a gently sloping hill, a little to the left of the road, which there crossed an extensive common. The variation of tint occasioned by the partial gleams of the sun upon the brown and green tufts of furze, and the sportive winding of the road, now seen, now lost, by the interposition of a mound of grassy verdure, gave a pleasing character and effect to the place, and the central situation of the house seemed to bespeak its convenience and utility. It was inhabited by an aged couple, who gave up one room for the instruction of the children. As we approached the door, we heard their voices ascending up to God in hymns of praise. We entered—Mr. B. commenced with a short and appropriate prayer for the occasion, which being concluded, we began to instruct the children. Mr. B. took the eldest girls and gave the boys to me. With the children there were one or two adults; for this place, having been some time since quite in a state of ignorance, all were glad to receive instruction.

I am told that since the establishment of the Sunday School there has been a visible and thorough change effected in the outward conduct of the neighborhood; formerly they more resembled heathens than any thing else, being on account of their situation, quite destitute of spiritual instruction. An unequivocal testimony this, to the moralizing effects of the gospel. And yet, how many places must there be, even in this land of light and knowledge, as destitute of that salutary blessing as they were! and what a field of usefulness is opened to a country pastor, if he is but disposed to exert himself for the glory of God.

The reflection of the great blessing this institution was to the neighbourhood; the eagerness and fixed attention with which the children received instruction, soon made me forget the way by which we came, and gave me interest and alacrity in the pleasing task in which I was engaged.

The attention of the children, which is certainly one of the greatest points to be gained, is uncommon, and can only be accounted for from their retired and dispersed situation; for though formerly they were noted for their profanation of the Sabbath; yet now, being brought under religious instruction from living apart from each other, they are not much accustomed to associate together, and consequently, not likely to imbibe the ill-effects of bad example in behaviour; and the remarkable cleanliness, neatness and order which prevail amongst them, reflects no little credit upon their parents, whose care in this respect evinces their gratitude for the advantages they themselves enjoy.

The business of instruction was concluded about 12 o'clock, when Mr. B. read to the children a short dialogue, and then dismissed them after singing a hymn, desiring them to return at two o'clock, and to tell their parents to come at three.

This part of the instruction appears peculiarly edifying and interesting. The last time I was there I read the history of Sarah Mead, shewing the advantages of an early love of the Bible. A venerable old man who was present, was so struck with the tract that he requested me through one of the teachers to lend it him to read to his family and friends; and the teacher made the same request for his aged mother.

When the children were gone, we sat down by the fire, opened our bundle and ate our bread and cheese; some of the children also, who brought their dinner with them, partook of it at the same time in the other room.

The people who reside in the neighbourhood of the school-house being at a distance from any town or village, depend very much upon the produce of the ground in their own occupation. They have each their pigs and their apple orchards, from the produce of which they make a little cider; and in addition to these temporal advantages they are now blessed with the sound of the everlasting Gospel.

When we had finished our humble repast, my companion wished me to go with him to visit a poor old woman, one of the hearers of the afternoon lectures, who had been confined by sickness. We soon reached her humble cot; we lifted up the latch of the door, when the poor woman, who was upstairs and alone in the house, called out to know who it was; we answered, and according to her invitation ascended to her chamber. We found her much better than we expected, for she had left her bed, though forced from her lonely situation, to do more than her strength would permit. The flush upon her cheeks, and the shortness of her breath, evidently shewed that she was ruffled at our sudden visit; she seemed greatly troubled that we should have come when her boards and her stairs were not clean, (which however, we had not observed) stated the hardships she endured, unable to pay for others to work for her, and incapable of bearing the fatigue of it herself, none but herself knew what she had suffered on the bed of sickness, from which she was hardly able to rise. We endeavoured to stop her murmurings; enumerated those blessings, which she now enjoyed; and which called for thankfulness; and told her as well as we were able, that her afflictions were designed to wean her from the creature and attach her to the Creator, and exhorted her to cast all her care upon him. Her reply shewed the pharisaical state of her mind. "Yes," she said, "I believe what you say, I like to hear good things; I used to go to the lecture constantly, and now that I cannot go, I get my little neice to read the Bible to me sometimes; for she reads very well, and so I do all the good I am able;" and then (adverting to her affliction) she added that she often prayed God to punish her as much as she deserved in this life, that she might have nothing to suffer for in the world to come. Poor woman! she thus in a measure reconciled herself to her afflictions upon delusive grounds, she thought by her sufferings, she could make atonement for her sins. We endeavoured to explain to her that Jesus had made a full and perfect atonement for sin, and that if she were to be punished as much as she deserved, she would be punished with everlasting torments. She listened with attention, and seemed at least, willing to receive instruction, and expressed herself thankful for it.

The same spirit of commuting for offences, is the very essence of all the mortifications and penances of popery. Yes—we are all Papists by nature, and unless taught by the Spirit of God, to leave all creature dependences, and trust to the righteousness of Christ alone, for our justification, we shall build upon the sand, and destruction will overtake us in the end. Oh that we may be enabled to put our whole trust and confidence in him; but let us not, on the other hand, presume upon salvation without the fruits of holiness, remembering, that if any man have not the Spirit of Christ he is none of his.

When we took leave of the old woman, we promised to see her again whenever opportunity would admit, and hastened back to the cottage. As we approached, the children began already to collect upon the grassy eminence on which the house was built. The freshness and cheerfulness of their countenances was highly characteristic of the contentment and happiness of their minds.

We assembled them together within, and as the morning had been allotted to reading, we heard them repeat, and explained to them the Church Catechism, and the pertinent answers of some, to the occasional questions which were proposed, shewed that they understood what they repeated. This engaged us till three o'clock, by which time the parents had arrived to attend the afternoon service. The children passed into the room adjoining, and they occupied their places. The room and passage were crowded, not only by the neighbouring poor, but by some respectable looking farmers. We sung a hymn; Mr. B. read the prayers, and a sermon. All was solemn and interesting. Every countenance betrayed the deepest attention. Some venerable old men in one corner, seemed particularly delighted, and the tears rose in their eyes, as they listened to the words of life. I trust indeed that the master of assemblies was there.

The sermon being concluded, after another hymn and prayer, they were dismissed, evidently much impressed with what they had heard. The shades of evening drew on, and the stillness that prevailed, seemed calculated to invite reflection, and added a suitable solemnity to the occasion. We hastened home and I can truly state that the occurrences of that day, afforded me a pleasure and satisfaction which I cannot easily express.

Perhaps some account of the origin of the Institution, will not be uninteresting, as it will afford a striking instance of this truth, that the Lord sometimes brings good out of evil,* and will at the same time constrain us to admire the perseverance and disinterestedness of my worthy tutor in his ministerial capacity.

He frequently takes occasion to address his hearers at funerals, which generally collect several of the poorer classes together. On one of these occasions, being a funeral from the Forest, Mr. C. observing that some of the cottagers formed part of his hearers, who seldom or ever attended divine service, faithfully reproved them for their neglect; and told them, that though they were too distant to attend to the concerns of their souls, they were not too far to attend the market to provide for their bodily wants: that they were eager enough for the bread which perisheth; but cared not for the bread of everlasting life. During this address, one of them, who no doubt was implicated in the charge, rose and replied with the greatest indecorum and impertinence, and during the whole time behaved in the most improper manner. After the service was concluded Mr. C. reprimanded him for his misconduct, and wishing him to be made sensible of his fault, appeared at first, to disregard the petitions of several who interceded on his behalf. One woman in particular, shook her head, and said, it was no wonder they were so bad, when they never heard sermons.

Mr. C. took up her words, and offered to go and preach to them, if they would give him a room to preach in. One and another immediately exclaimed: You shall have mine—and you shall have mine—and here is dame —— who will give you her's. The offers were so numerous, that the plan was settled on the spot, and Mr. C. promised to go, and preach to them the following Wednesday, which he accordingly performed.

The simple-hearted zeal and heroism of a pious old woman on this occasion, who was remarkably attached to her pastor, ought not to be passed over in silence, but this thing which she hath done, shall be told as a memorial of her.

When she heard her pastor was gone, she was greatly alarmed for his safety, and determined if possible to conduct him home or fall in the attempt, knowing the notorious character of the neighbourhood, she was persuaded he could not escape with his life: she accordingly took her lantern in her hand, and after encountering a walk of above six miles through wet and dirt, and having actually waded through a brook which lay in her way, she at last accomplished her object, and reached the house just as the service was concluding, and had the happiness of seeing him reach his house in safety.

The opposition which this excellent clergyman met with at first was exceedingly violent. He has lived it down by perseverance. He has gone through winter and summer, wet and dry, night and day, to preach to them at stated times, even to the present day. After some little time he established the Sunday School, of which he is the sole founder, and has been till lately, the sole supporter; the improvement among the children, and the good work, which we trust is going on among the people themselves, some of whom on sacrament Sundays, walk all the way from the Forest to the church, to partake of the communion of the Lord's Supper, are evidences that he is now realizing the fruits of his labours.

* Or rather, overrules evil for good.

FACTS FOR PROTESTANT PARENTS.

The Rev. Mr. Hart, of Morganfield, Ky., says in a printed circular,

1. Within twenty years the Romanists have educated, in one of their Seminaries in Kentucky, nearly two thousand Protestant females.

2. While these females are in the Seminary, they are cut off from all the influence of communication with their parents by letter.

3. They are required to bow or kneel as they approach the altars or images; and at morning and evening prayers, to join in adoration of the Sainted Virgin, imploring of her the blessings of salvation. And on the Sabbath, to attend mass, and in the evening chant at the sound of the viol.

4. During the whole period of her education, the pupil is not permitted to hear a gospel sermon, nor join in a single prayer to the Saviour, nor even read in a Roman Catholic Bible, except at such times as the priest shall permit.

5. Romanists, by their priests, chapels, nuns, and schools, have brought almost the entire community under their control. Ministers of other denominations have given out appointments for their priests and invited them to preach in their congregations, either through fear or desire of favor—and others who have refused to do so, have been threatened with the severest personal violence.

6. The Romanists are now intent on increasing their influence by establishing a Seminary for the education of males also.

Charleston Observer.

Children's Friend.

THE LITTLE HAMMER.

Mr. Editor,—For the encouragement of some of your little readers to persevere in doing good, I offer you the following:—

I once heard of a minister who stated that he preached a number of years in a certain place without any visible benefit to any one. Finally, he concluded it was not right for him to preach,—and in consequence thought he would give it up. But while musing on the subject, he fell asleep and dreamed. "I dreamed," said he, "that I was to work for a certain man for so much, and my business was sitting upon a very large rock with a very small hammer, pounding upon the middle of it in order to split it open. I worked a long time to no effect, and at length I became discouraged, and began to complain, when my employer came; said he, 'Why do you complain? Have you not fared well while in my employ?'

"'O, yes.'

"'Have you not had enough to eat?'

"'Yes.'

"'Have you been neglected in any way?'

"'No, sir.'

"'Then,' says he, 'keep to work—cease your complaints, and I will take care of the result.'" He then left me.

I then thought I applied my little hammer with more energy, and soon the rock burst open with such force that it awoke me. Then, says he, I ceased to complain—I seized my little hammer with new vigor—I hammered upon that great rock (sin) with renewed energy, nothing doubting, and soon the rock burst. The Spirit of the Lord rushed in, and the result was a reward of a glorious ingathering of souls to the heavenly Shiloh.

Thus you see, my little friends, that to persevere in well doing is the sure way to gain the prize.—*Youth's Guide.*

THE YOUNG SWEARER REBUKED.

A clergyman sailing up the Hudson River in a sloop, some forty years since, was pained by the profaneness of a young man. Seeking a favorable opportunity, he told him he had wounded his feelings by speaking against his best Friend—the Saviour. The young man showed no relentings, and at one of the landings left the boat. The clergyman was pained, and feared that his labors were in vain. Seven years after, as this clergyman went to the General Assembly at Philadelphia, a young clergyman accosted him, saying he thought he remembered his countenance, and asked him if he was not on board a sloop on the Hudson River seven years before with a profane young man. At length the circumstances were called to mind. "I," said he, "am that young man. After I left the sloop I thought I had injured both you and your Saviour. I was led to him for mercy, and felt that I must preach his love to others. I am now in the ministry, and have come as a representative to this Assembly."

PLAYING ON SUNDAY.

A LETTER FROM AUNT SUSAN.

My Dear Little Children,—You promised me when I left you, that you would not forget your aunt Susan, and I promised to write to you sometimes. I will now tell you a true story about Robert, William, and their little sister, who went into the country one Sunday afternoon, to visit their little cousins. Now, it is not right for children to make visits of pleasure on the Lord's day; they had much better be at the Sunday school, learning all they can from their good teachers. But let me tell the rest of my story.

These little children found their cousins well, and as ready for play as they were themselves. One of the little girls was named Mary. She was a sweet pretty little creature, but so venturesome and heedless, that she was often sorely hurt. Once she was hopping about the floor on one foot, when she fell against the grate, and cut her forehead so deep, that the scar remained there all her lifetime. Once she was on a log which was thrown across a stream of water; she was full of play, and said to her sisters, "This is the way Henry Shepherd dances," and began to cut some queer capers, when her foot slipped, and down she went into the water, which, however, was not deep enough to drown her, and after she scrambled out she was well laughed at for her folly. She was, however, a dear little girl, notwithstanding her wild thoughtlessness, and her friends loved her very much, though not so much as they would if she had been more steady.

This little girl and her brothers and sisters were very glad to see their little cousins, and after many plays, thought they would climb into the "grape vine tree," the name they had given to a small oak covered with a beautiful vine. Under this vine tree was a favorite place for these little friends to play, but this time they determined to climb up into it; so up went Mary first, and all the others followed her, except Robert and William's little sister. They laughed, and played, and swung in the vines, but at last the vine where Mary sat broke, and down she fell upon a rock under the tree. She screamed very loud, and the poor frightened children hastened down from the tree, to see how much she was hurt. But Mary could not tell what was the matter, she was obliged to hold up one hand with the other, and ran home to her mamma; her friends ran out to meet her, and soon saw that she had broken her arm; the doctor was sent for, and the poor little girl suffered very much before it was well again. The next day the father had the beautiful tree cut down, which made these little people very sorry indeed.

I heard that Robert's father punished him when he went home, for he had not given him permission to visit that day. Little Mary grew wiser as she grew older, and became a good woman, though she did not live to be old, for she was only twenty-four when she died. She was sick a long time, but God made death easy and pleasant to her. She trusted in Christ the Lord, and her last moments were peaceful and happy.

These little children were taught to know, after this sad accident to little Mary, that it is very wrong to be seeking amusement on Sunday. I hope you never do so, my dear children. If you do, leave it off, and pray to God to give you a better mind, and ask your big sisters or brothers to read the Bible and good books to you on the Lord's day.

I am, affectionately, your aunt SUSAN.

[*Children's Magazine.*

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 12th of July, has received the following contributions:

Through C. C. Trowbridge, R. A. in Detroit, Mich., monthly collection in St. Paul's ch., Detroit, for July, $23 86; St. Paul's ch. [illegible], Mich., $3; monthly collect., Christ ch., Hartford, Ct., per Rev. Geo. Burgess, $36 [illegible]; for Domestic missions, from "the sisters," $2; offerings of Trinity ch., Columbia, S. C., to July 1st, per Rev. Peter J. Shand, $101 25; family box, $6. Total, $123 81.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co.,
July 12 1843. 139 Broadway, New York.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since last report, 12th inst., say for two weeks:

From Female Missionary Society of Christ Church, Savannah, Ga., half, $45; through W. P. Hunter, Esq. R. A., from St. Mark's ch., Warren, R. I., weekly offerings, $19; from Sunday school of do., [illegible], for the education of Geo. W. Hathaway and Julia Ann Brown, at Cape Palmas, W. Africa; from Christ ch., Savannah, Ga., to redeem pledge to Rev. Dr. Vaughan, for Africa, $10; collection at Sunday school of do. for Africa, $1 60; from Christ ch., Hartford, Ct., per Rev. Geo. Burgess, monthly collection, $35 25; Trinity ch., Columbia, S. C., per Rev. P. J. Shand, [illegible], offerings for general purposes, $60 75, for Greek mission, $5—$65 75; by the Rev. Ld. Jones, $100, from a communicant of Christ ch., Gardiner, Maine, per Rev. Dr. Vaughan, the avails of trinkets and small articles of knitting, $20; Trinity ch., Fairfax, Vt., per Rev. S. B. Bostwick, [illegible], $2 50. Total, $340 24.

F. S. WINSTON,
New York, July 26, 1843. Acting Treasurer.

A respectable elderly man wishes a situation as Sexton in a Church, or as assistant. Understanding Gardening he would be willing to take charge of the Clergyman's garden, or to improve lands attached to the Church. The best recommendations will be given. A line directed to J. Johnson, Camden, N. J., will be attended to.
Aug. 5—3t.

CALMET'S DICTIONARY.

ANY person who desires it, can be furnished, at a reasonable price with a complete copy of Calmet's Dictionary in three volumes folio. The volumes are quarto and well bound. To the student in the Scriptures this is an invaluable work, as the extensive sale of Mr. Taylor's abridgment shows. It is quite difficult in this country any where to obtain the complete work. A volume is left at the office of this paper where it can be examined. Aug. 5—2t.

NEW BOOKS.

DR. Pusey's Sermon—Drs. Anthon and Smith's defence of their Protest Against Popery—The Bible and Prayer Book in one volume—Bickersteth on the Lord's Supper—The Poetry of Life, by Mrs. Ellis—Barnes on the Hebrews—Haight's Letter to a Parishioner. Bibles and Prayer books in great variety, and every style of binding. For sale at
H. HOOKER'S Church bookstore,
178 Chestnut st., opposite the Masonic Hall.

HISTORY OF THE CHURCH OF ENGLAND.

IN Press, and will shortly be published: "The History of the Church of England to the Revolution of 1688," by the Rt. Rev. Thomas Vowler Short, D. D.
JAMES M. CAMPBELL & CO.
98 Chestnut st. up stairs.

THIS DAY PUBLISHED,

BEAVEN'S HELP TO CATECHISING, arranged, enlarged, and adapted to the use of the Protestant Episcopal Church in the United States, by Rev. Henry Anthon, D. D. This volume is designed as the first of a series illustrating the doctrines and discipline of the Protestant Episcopal Church, and will be followed by catechisms on the morning and evening service. Price single copies, 6¼ cents; 50 copies $2 50; 100 copies $4.00.
N. B.—Any of the Clergy, or heads of Sunday schools of the Episcopal Church, may receive a copy of the work gratis for examination, by addressing the Publisher free of postage. Postmasters are authorized by law to make such requests free of expense.
GEO. S. APPLETON, Publisher,
Aug. 5. No. 148 Chestnut st., opposite the Arcade.

BOOK OF COMMON PRAYER AND PROPER LESSONS.

JUST published, by HENRY F. ANNERS, bookseller and publisher, No. 6 Minor st., Phila.
The Book of Common Prayer, with the Proper Lessons, as read in the morning and evening services of the Episcopal Church, attached.
The only edition complete in one volume, published in the United States, containing the whole Services of the Church. The Lessons are arranged in regular order for the Sundays and Holidays throughout the year, and the size of the volume is such as renders it perfectly convenient for the pocket. The bindings in various styles, from plain sheep to Turkey Morocco, super extra.
The Book of Proper Lessons may also be had in a separate volume, in a great variety of bindings, from 31 cents upwards.
The following recommendations to the Proper Lessons have been received by the publisher.
From the Bishop of the Diocese of Pennsylvania.
I hereby recommend the volume of Proper Lessons, published by H. F. Anners. H. U. ONDERDONK.
Philad., May 19, 1843.
The recommendation of the Proper Lessons by the Bishop of Pennsylvania, has my cordial concurrence.
WILLIAM ROLLINSON WHITTINGHAM,
Baltimore, May 24, 1843. Bishop of Maryland.
From Rev. J. P. K. Henshaw, D. D.,
Bishop Elect of the State of Rhode Island.
I cordially concur with Bishop Onderdonk in the above recommendation of the Proper Lessons, appointed to be read in the Church Service. J. P. K. HENSHAW.
Baltimore, May 24, 1843.
I cordially unite in the above recommendations.
JACKSON KEMPER,
Toledo, Ohio, June 23, 1843. Missionary Bishop.
The use of the Lessons is also recommended by the following gentlemen of Philadelphia:
Rev. W. H. ODENHEIMER, Rector of St. Peter's Church.
" E. NEVILLE, " St. Philip's "
" W. SUDDARDS, " Grace "
" S. H. TYNG, D. D. " Epiphany "
August 5—tf.

A NEW CHANT BOOK FOR THE EPISCOPAL CHURCH.

Recommended by Bishop Eastburn.
LINDSAY & BLAKISTON, N. W. corner Fourth and Chestnut sts., have received, a selection of Cathedral Chants adapted to the services of the Protestant Episcopal Church in the United States, together with services for the Communion, now first published in this country. A pamphlet containing the words of the chants arranged with the proper divisions, corresponding with the music, accompanies this selection. Arranged with organ accompaniments, by A. U. Hayter, Organist to the Trinity Church, Boston.
The present compilation, containing portions of the Protestant Episcopal Church service in every day use, is here arranged to introduce and facilitate a more uniform and correct system of chanting. The erroneous and conflicting divisions of the words by different choirs had been an evil of long standing; and at the request of the Bishop of the Diocese, I have undertaken the task, and have adopted the system in general use in the English Cathedrals. A. U. HAYTER.
For sale by the dozen or single copies.
ALSO,—Scriptural Examinations on the Church Catechism, designed for the use of Sunday Schools and Bible Classes, by Joshua Dixon, revised and adapted to the Liturgy of the Protestant Episcopal Church, by the Rev. Geo. A. Smith. Copies will be given for examination to Sunday Schools, upon application to the subscribers.
A full assortment of Church choir books, together with a great variety of Bibles and Prayer books of all sizes and prices, always on hand.
The new Books of the day received as soon as published. August 5.

NEANDER'S CHURCH HISTORY.

THE History of the Christian Religion and Church during the first three centuries, by Dr. Augustus Neander, translated from the German by Henry John Rose, B. D., Fellow of St. John's College, Cambridge, in one vol. 8vo. Just published and for sale by
EDWARD C. BIDDLE,
No. 6 South Fifth st.

LIEBIG'S AGRICULTURAL CHEMISTRY.

Price 25 cents.

CHEMISTRY in its application to Agriculture and Physiology by Justus Liebig, M. D., edited from the manuscript of the Author, by Lyon Playfair, Ph. D. From the last London edition, much improved. Book edition, price 25 cts.
Just published and for sale by
EDWARD C. BIDDLE,
No. 6 South Fifth st.

CHEAP THEOLOGICAL BOOKS.

THE Subscriber offers the following valuable books at low prices. Encyclopædia of Religious Knowledge, $3 75—Companion to the Bible $2 25—Doddridge's Family Commentary, $2 50—Macknight on the Epistles, $2 50—Rollin's Ancient History, 8 vols. $3 25—Hunter's Sacred Biography, $1 25—Josephus Complete, $1—Paley's works do. $1 37—Bunyan's works 2 vols. complete, $2 50—besides a large assortment, too numerous to mention, at the same low prices. An assortment of Bibles from 16 cts. to $10. Pocket Bibles gilt edge and backs 75 cts. Prayer-books from 20 cts. to $4, also a large variety of Juvenile and Sunday school books at very low prices.
For sale by
JAMES K. SIMON,
July 22—6t. Fifth st., above Spruce.

THE TRUE ISSUE FOR THE TRUE CHURCHMAN.

A Statement of facts in relation to the recent ordination in St. Stephen's Church, New York. By Drs. Smith and Anthon. Price nine cents.
For sale by EDWARD C. BIDDLE,
July 29 No. 6 South Fifth st.

SCHOOL FOR YOUNG LADIES,

42 Pierrepont st., Brooklyn L. I.

THE subscriber will commence his next quarter on Monday, Sept. 4. Information respecting plan, terms &c., may be had by calling at 42 Pierrepont street, or from A. Cleaveland, Esq., 21 Wall street, New York. Parents may refer to Rev. Drs. Cutler and Stone, Rev. Messrs. Goodwin and Wm. B. Lewis; Messrs. Whitehead J. Cornell, Charles Hoyt, Josiah L. Hale, and Henry F. Warner. N. CLEAVELAND.
Aug. 5—3t.

EPISCOPAL HIGH SCHOOL OF VIRGINIA.

THIS Institution, well tried, and well known, is again recommended for the information and benefit of Christian parents.
The Diocesan school of Va., it is of course decidedly an Institution of the Episcopal Church. But its object and spirit are general, not sectarian. Its great purpose is *Christian Education*. And while its plan and organization provide the most substantial and complete course of learning, commensurate indeed with college courses; its chief end is to have youth trained in that "wisdom," of which "the fear of the Lord is the beginning." To this end, during four years it has been largely blessed of Heaven. And to the same end, the opportunity of entering their sons for the coming session is again offered to Christian parents.
The next session will begin on Monday, 2d of October, and terminate about the middle of the subsequent July.
The charge, as recently arranged by the Trustees, to be for each regular pupil per annum, - - $175 00
Where two or more might from the same family, for each, - - - - 150 00
For sons of clergymen of the Diocese, and beneficiaries of the Education Society, preparing for the ministry, the charge will be, $120—of which $50 to be borne in each case by the scholarship fund, as far as that fund may suffice, which at present will serve for about twelve.
Payment in every case semi-annually in advance, 1st October and 1st March. The number of students in no case to exceed seventy-five.
The Location of the Institution is every way advantageous being within 3 miles of Alexandria, D. C., and adjoining the Episcopal Theological Seminary of Va., and on a healthy, commanding and beautiful eminence, nearly 300 feet above the Potomac.
The age of admission in general is over 14, a limited number, however, received between 10 and 14. Assurance of worthy character required in every case and every youth found unworthy, and after reasonable effort, incorrigible, is promptly removed.
All letters of inquiry and application, should be directed to Theological Seminary, Va. near Alexandria, D. C., and addressed to Rev. W. N. Pendleton, Rector.
July 29—tf.

FAIRFAX INSTITUTE,

NEAR ALEXANDRIA D. C.,

REV. GEORGE A. SMITH, M. A., PRINCIPAL.

THIS Institution which has experienced in a high degree the favor of the public for more than five years, is designed to prepare pupils either for an advanced class in college or for the business of life. It is a fundamental principle in its instructions, to teach *well* whatever is taught, to impart all that the time and capacity of the pupil will admit, but to advance only so fast as is consistent with exact and well defined impressions. The arrangements are such as to render diligent study indispensable, and teachers of the highest qualifications are provided for every department.
The number of pupils will in general be limited to *forty*, and in no case exceed *forty five*.
The site of this Institution is remarkable for beauty and healthfulness. The buildings are spacious, and have been all erected or arranged with express view to the purposes of the school.
The chief subjects of study are the English, Latin, Greek and French languages, Mathematics, Natural Philosophy, and the subjects usually connected with an English education, to which peculiar attention is given. Much care and labor are bestowed upon the Classical department, and the most judicious methods will be employed to make sound and thorough scholars. The following are some of the text books which have been used. In Latin, Latin Reader, Viri Romæ, Anthon's Cæsar, Sallust, Cicero and Horace. Gould's Ovid, Virgil, Livy, Cicero de Oratore, and Lucan's Pharsalia. In Greek, Goodrich's Lessons, Anthon's Greek Reader, Anabasis of Xenophon, Homer's Iliad, Æschines and Demosthenes de Corona, &c. In Mathematics, Emerson's Arithmetics, Day's Algebra, Legendre's Geometry, Trigonometry, &c. Also Arnott's Physics, Burritt's Astronomy, Blair's Rhetoric, Butler's Ancient History, &c. &c.
The next session of this Institution will commence on the first Monday in September, and continue until the second week of July following. Terms $200 per annum, payable semi-annually in advance. A charge of $10 will be made for bedding if furnished by the Principal, which payment will be in full for this item for any number of years. French $6 per quarter.
Further particulars may be ascertained on application, or by letter, directed to the Theological Seminary P. O., Fairfax Co., Va. Aug. 5—4t.

MRS. BAILEY'S YOUNG LADIES' BOARDING AND DAY SCHOOL,

At No. 10 Carroll Place, Blecker st., N. York.

MRS. Bailey takes this method to inform the friends and patrons of the Seminary, that she continues her School, and pursues the same systematic course of instructions, with the same teachers, as during the lifetime of her late lamented husband, and has re-opened, on Monday, the 1st of May last, at No. 10 Carroll Place,—a location not surpassed for health and beauty, by any other in New York.
The house is every way adapted to accommodate young boarders, with the greatest convenience and comfort, and there is yet room for six or eight young ladies.
Mrs. Bailey has the pleasure of referring to the following Gentlemen, and solicits the patronage of those who are disposed to give their daughters a good and accomplished education, on terms suitable to the times.
Right Rev. Benj. T. Onderdonk, John W. Francis, M. D.
Rev. Wm. W. Phillips, D. D. Marvin Paine, M. D.
Rev. J. M. Wainwright, D. D. Ed. G. Ludlow, M. D.
Rev. Francis L. Hawks, D. D. S. A. Foot, Esq., Counsellor.
Rev. Lewis P. Bayard,
May 27—6m.

CHEAP MEDICAL LITERATURE.

By Mail,—four volumes for $5.

BARRINGTON & HASWELL, Medical Booksellers, 293 Market st., Phila., publish and offer to Medical gentlemen the following valuable standard works, in sets of four volumes for five dollars.
1st. Published in the Select Medical Library, 1841.
Beck's Practical Dictionary of Materia Medica.
Waller, Lizars, and Ingleby's Lectures on the Functions and Diseases of the Womb?
Articles on the causes and signs of Acute and Chronic disease, and Schill's outlines of Pathological Semeiology; with copious notes, by D. Spillman, M. D.
Underwood's Treatise on the diseases of Children; with notes, by Drs. Merriman, Hall, and Bell.
2d. Published in the Select Medical Library, 1842.
Derangements, Primary and Reflex, of the Organs of Digestion, by R. Dick, M. D.
Diseases of the Liver and Biliary Passages, by William Thomson, M. D., &c.; and Clinical Illustrations of the Liver and Spleen, by Wm. Twining.
The History, Pathology, and Treatment of Puerperal Fever and Crural Phlebitis. By Drs. Gordon, Hey, Armstrong, and Lee, with an introductory Essay by Charles D. Meigs, M. D.
Lectures on the principles and practice of *Midwifery*. By James Blundell, M. D. Edited by Charles Severn, M. D. July 28—3t.

DIOCESE OF KENTUCKY.

DEPOSITORY of the General Protestant Episcopal Sunday School Union, Prayer-book and Tract Societies, established by order of Convention, at Lexington Ky.
All the publications of the above Societies at New York Catalogue prices. Prayer-books 18mo., sheep, 25 cts., edition 1843—Episcopal S. S. Library, 20 cts per vol.—Juvenile Library, 15 cts. per vol.—Tracts, 15 pages for a cent.
At the furniture store of James Mearch, near the Northern Bank, to whom all communications must be made, post paid. All sales for cash. July 29—3t.

GOTHIC ECCLESIASTICAL FURNITURE designed and executed by J. HARE OTTON, Carver, 82 South Fifth st., Philad.
Candelabras, Gas-standards, Banner ornaments, Capitals, and other ornaments, carved to the various ecclesiastical styles, and Gilded or Bronzed. Patterns for Iron castings, gates, railings and standards, &c.
See advertisement in M'Elroy's Directory.
July 22—6m.

CHEAP ORGANS FOR SALE.

AN Organ of 4 stops—Principal—Stop Diapason —Fifteenth and Flute, built about two years and recently put in good order, for sale low. This instrument is worthy the attention of any congregation desiring a cheap instrument.
Also one of six stops—open Diapason—Stop Diapason—Principal—Fifteenth and Flute—compass from G G to F in alt. In perfect order and warranted a very superior instrument, for sale low.
The above instruments can be seen at the Organ Manufactory of H. KNAUFF, No. 212 North Fifth st.
Organs of any size made to order on the most reasonable terms, with the modern improvements.
July 15.

TAYLOR'S LIFE OF COWPER.

Price 37½ cents.

EDWARD C. BIDDLE, No. 6 South Fifth st., has just published "The Life of William Cowper, compiled from his correspondence, and other authenticated sources of information; containing remarks on his writings, and on the peculiarities of his interesting character, never before published. By Thomas Taylor." Cheap edition 37½ cts.

THE TRUE ISSUE FOR THE TRUE CHURCHMAN; a statement of facts in relation to the recent Ordination, in St. Stephen's Church, New York, by Rev. Drs. Smith and Anthon. Price 9 cts.
Just published and for sale by
JAMES K. SIMON,
July 22—3t. Fifth st. above Spruce.